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THE CATHOLIC UNIVERSITY OF AMERICA

VOLUME L

NUMBER 9

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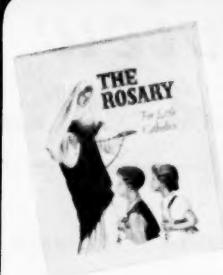
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THE DEWEY LEGEND IN AMERICAN EDUCATION

REV. JOHN A. HARDON, S.J.*

In a feature article published in *Education Digest* in 1950, we read: "It is conceded on all hands that John Dewey is our outstanding educational philosopher; his influence on American education has been immense."¹ This, in one sentence, is a summary of the Dewey legend. For, although it is true that Dewey's influence on American education has been immense, it is only in a very qualified sense that we can call him an outstanding philosopher. Certainly a philosopher's real greatness is not to be estimated by the mere extent of his influence, but also and especially by the effects, good or bad, which his philosophy has had on contemporary civilization and will have on subsequent civilization. Measured by this standard, Dewey's title to fame must be balanced by the extent of the evil which his principles of social naturalism and pragmatic experimentalism have produced in the United States.

THE PLAY-COMPLEX IN EDUCATION

Under modern progressivism, school discipline and work, which have been of the essence of education since the dawn of history, are to be substituted with freedom and play. According to Dewey, ". . . children should be allowed as much freedom as possible. . . . No individual child is [to be] forced to a task that does not appeal. . . . A discipline based on moral ground [is] a mere excuse for forcing [pupils] to do something simply because some grown-up person wants it done."²

Written in 1915, these ideas have been adopted in thousands of American schools. Writing on the subject in 1951, a Catholic educator made this observation:

*Rev. John A. Hardon, S.J., teaches dogmatic theology at West Baden College, West Baden Springs, Indiana. This is the last of three articles on John Dewey by Father Hardon. The other two were published in our 1952 September and October issues.

¹ Boyd H. Bode, "Pragmatism in Education, Dewey's Contribution," *Education Digest*, XV (February, 1950), 5.

² John Dewey, *Schools of Tomorrow*, p. 26. New York: E. P. Dutton and Co., 1915.

One of the principles that are doing as much as anything else to undermine American schools is the fixed notion that education has to be fun. We won't have our children subjected to anything hard or bothersome. We have practically adopted as a national education motto: "If it isn't easy, it isn't educational."³

He rightly traces this kind of pedagogy to the theories of John Dewey, and specifically to Dewey's penchant for Hegelianism:

Among the more formal influences encouraging educators in their soft pedagogy is the educational theory of John Dewey.

Dewey, influenced by his early Hegelianism, declared war on all dualisms. . . . One of the dichotomies Dewey attacked was that between work and play. Unhappy about this opposition, he argued that given the proper setting (note the environmentalism), work would become play. Naturally he applied this notion to schooling and concluded that in a healthy educational environment, where children are engaged in matters of vital interest to them personally, the spirit of play will prevail. No doubt Dewey did not mean this to be taken as sentimentally as it has been by so many of his followers, but certainly his doctrine is a main prop, though not the only prop, supporting, the "play way" in American education.⁴

What are some of the consequences of this "fun-complex" in education?

The consequences . . . are many and obvious. . . . Homework is considered an old-fashioned institution, a carry-over from the days when schooling was unpleasant, an interference with the child's and the family's recreation. . . . Drill, repetition, recitation, and memory-work are dismissed as drudgery.⁵

The writer is acquainted with an elementary-school teacher with years of experience who was forced to give up her position because, as she said, "I could not comply with orders to allow the children to talk as much as they wished during school hours, having been told: 'Silence in the classroom is not to be tolerated; it is repressive.'"

EDUCATION WITHOUT TEACHER DOMINATION

Along the same lines is the change from "teacher domination" to "pupil initiative" promoted by progressive education. Accord-

³ Charles F. Donovan, S.J., "Dilution in American Education," *America*, LXXXVI (November 3, 1951), 121.

⁴ *Ibid.*

⁵ *Ibid.*

ing to Deweyan psychology, "The present approach to our young children excludes the authoritarian approach to child guidance, counsel, and teaching."⁶ Writing in October, 1951, a former high school teacher tells of her experience with this liberal type of schooling. Her article, entitled "My Adventures as a Teacher," is a series of almost incredible incidents that are the daily lot of suffering teachers in progressive schools.⁷ One day the students brought a portable radio to school and insisted on listening to a ball game during her history class; she had to submit. On another occasion, she relates, "I corrected a noisy girl who talked incessantly. Her reply was: 'You are wasting your time telling me not to talk, because I intend to continue talking.' Progressive education!"⁸ She continues: "After three weeks of inattention, rudeness, and the growing knowledge that none of my students were reading their textbooks, I decided I had taken enough of this progressive school and decided to ask for a transfer."⁹ With a long term of experience on which to draw, she sums up her verdict on this new pedagogy minus teacher domination:

Progressive education is based on some false assumptions. It assumes that all boys and girls can be entertained to a point where they will be interested in all subjects. This is untrue. . . . The old-fashioned theory that a student should study what he needs to know rather than what interests him is sounder than the new theory.

Progressive education which overemphasizes "learn by doing" and underemphasizes "learn by thinking, reading, and writing" is turning out men and women who are not leader material. Its products are not thinking men.¹⁰

She concludes with pungent humor, "At one time the qualifications for teaching were personality, intelligence and a social conscience. Under the progressive system the main qualification is iron nerves . . . which drives so many teachers from the profession."¹¹

Another critic, prominent educator and author of several books on pedagogy, believes that "those in charge of what is called

⁶ John Dewey, "The Philosopher-in-the-Making," *Saturday Review of Literature*, XXXII (October 22, 1949), 43.

⁷ Virginia R. Rowland, "My Adventures as a Teacher," *The Sign*, XXXI (October, 1951), 34-37.

⁸ *Ibid.*, 35.

⁹ *Ibid.*

¹⁰ *Ibid.*, 37.

¹¹ *Ibid.*

'education' have little perception of what schooling is supposed to be or do."¹² Concretely, he says:

A great failing of American schools is a basic irresponsibility which they develop in the students. For society there is grave danger when its youth are unchallenged in the impression that there can be reward without quest, wages without work, a master's prestige without a master's skill, marriage without fidelity, national security without individual sacrifice.¹³

Whence arises this sense of irresponsibility? From the lack of authoritative discipline which has been removed, on Deweyan principles, from a large segment of the public schools.

We find public school systems which promote all children at the end of each academic year regardless of whether their work has been good, bad or indifferent. Twenty years ago a high school teacher was expected to fail those who had not mastered 60 per cent of the subject matter of the course. So stern a teacher is no longer tolerated. He is subjected first to persuasion, then to pressure, to abandon such outdated ways.¹⁴

SCIENTIFIC METHOD AND MORALITY

It is axiomatic with Dewey that "educational theory . . . must contest the notion that morals are something wholly separate from and above science and scientific method."¹⁵ According to traditional philosophy, morality is finally based on established principles which stem from the nature of man. They are as fixed and immutable as human nature itself. "There is nothing novel in this view," says Dewey. "Nevertheless it is an expression of a provincial and conventional view, of a culture that is pre-scientific in the sense that science bears today."¹⁶ The correct, modern appraisal of morality is that the scientific "method of inquiry and test that has wrought marvels in one field is to be applied so as to extend and advance our knowledge in moral and social matters." This means that the "truths in morals [are] of the same kind as in science—namely, working hypotheses that on the one hand condense the results of continued prior experience and inquiry, and on the other hand direct

¹² Bernard Iddings Bell, "Our Schools—Their Four Grievous Faults," *Reader's Digest*, LVIII (January, 1951), 124.

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ John Dewey, "Challenge to Liberal Thought," *Fortune*, XXX (August, 1944), 190.

¹⁶ *Ibid.*, 188.

further fruitful inquiry."¹⁷ Consequently, the only thing necessary to promote good morals among people is to furnish them, as in science, with an adequate body of facts, and to encourage them to put these facts into experimental practice with a view to arriving at some working hypothesis which may serve as a temporary standard of moral conduct.

Perhaps the most notorious application of this principle has been in the matter of sex education. Arguing that what young people need to control their libido is the knowledge of its functions and the evils of abuse, progressive educators led by Dewey have made sex instruction a commonplace in American public schools. Occasional complaints in the press indicate to what limits this instruction has gone. In a syndicated article in *Look*, August 30, 1949, one mother said that "far too many of our school children are being taught far too much about sex."¹⁸ She goes on to explain that her sixteen-year-old daughter in high school was given assigned reading in a medical textbook on sexology, illustrated and so detailed that a few years ago a similar book could not even be purchased from the bookseller without a doctor's certificate. It is not clear to her, she confesses, how, for example, young people in their teens "are benefited by learning the most satisfactory positions for conjugal relations."¹⁹

The extent of sex instruction in progressive schools may be gauged from the following facts. A nineteen-minute sex film, called "Human Growth," which pictures sexual details on "how life begins and continues," has been reprinted over 215 times and is being used in hundreds of junior high schools in most of the forty-eight States. "Human Growth" made national headlines in 1949 when the citizens of Middletown, New York, led by a Catholic minority, succeeded in having the film banned from the local public schools. The McGraw-Hill Book Company has also issued 450 prints of a twenty-one-minute sex film, entitled "Human Reproduction." Originally intended for colleges, this picture has been requested by seventy-one public school systems. It is medically graphic in illustrating the functions of the female, human body in the various stages of pregnancy.

¹⁷ *Ibid.*

¹⁸ "Sex Education," *Look* (August 30, 1949), 29.

¹⁹ *Ibid.*

What are the results of this mass sex education? It is commonly agreed that "sexual delinquency has increased tremendously in our public schools."²⁰ And the reason? The judgment of some social workers and criminologists is that a major factor has been promiscuous sex instruction based on Deweyan scientism. For years back they have denounced this practice as a threat to American morality. Fourteen years ago in a composite statement to the press, a noted gynecologist and a social service director warned the nation of the evils of public courses in sexology.²¹ Doctor Cary, New York gynecologist, attributed the lowering standards of educated women in America to the fact that "universities were providing women with knowledge of contraceptives, without emphasizing emotional entanglements."²² And the social service director blamed sex education in high school for much of the promiscuity "among American youth. The boys and girls become curious and want to put their knowledge in practice. I think the less said the better to people of that impressionable age."²³

At the University of California, the school authorities were constrained to introduce sex instruction in answer to a demand from the student body, 2,700 voting in favor of co-educational classes of instruction on the intimacies of marital and pre-marital relations. According to an official report, "No aspect of sex life and marriage is ignored. Motion pictures, including a two-reel film on child-birth . . . help strip the mystery from matters once discussed ignorantly and guiltily in private conversation."²⁴ Consistent with Deweyan, scientific morality, the students periodically voted on the morality of certain questions, the majority opinion being publicized as the accepted moral standard. Following are the percentage figures for one such student referendum:²⁵

Subject	Per Cent of Total Vote		
	Desirable	Permissible	Wrong
Pre-marital sex experience for men	10	31	59
Pre-marital sex experience for women	2	19	79
Use of contraceptives	65	28	7

²⁰ *Ibid.*, 30.

²¹ *Detroit Times*, February 6, 1938.

²² *Ibid.*

²³ *Ibid.*

²⁴ D. Jennings, "Sex in the Classroom," *Reader's Digest*, XLVIII (February, 1946), 16.

²⁵ *Ibid.*, 17.

The University of California has been a Dewey stronghold since 1899, when he spoke to the philosophers of that institution on the general subject of "The Influence of Darwin on Philosophy."²⁶ His last public appearance at the University of California was in 1930, to give the dedication address on the opening of the new campus in Los Angeles.²⁷

EDUCATIONAL LIBERALISM AND AMERICAN SOCIAL PROBLEMS

In 1931, American public school teachers were warned by one of their leaders that Deweyan pedagogy was producing a generation of moral weaklings. The breakdown of authority and the demand for freedom preached by Dewey, he said, are responsible for the changed attitude on the part of grown-ups toward marriage and divorce. "It is an interesting—and sad—commentary, that the identical theory which glorifies freedom as the inalienable right of children in their education can also serve to rationalize a social standard which will inevitably deny to children in ever increasing numbers the right to a normal home."²⁸

Another authority was still more explicit. Criticizing Deweyan individualism in the schools, he maintained that "the cult of individualism which finds authority only in its own wants and satisfactions is *responsible* for the excessive amount of crime, for the number of divorces, for the slackened control of the family."²⁹

That was twenty years ago. Divorce statistics before and since fully confirm these conclusions that family disintegration keeps pace with educational liberalism. From 1890 to 1948, the number of divorces granted in the United States had increased from 33,000 to 408,000 per year; and the ratio of divorces to marriage increased by 300 per cent. The national ratio of divorces to marriages in 1890 was 5.5 to 100; by 1948, it had arisen to 22.0 to 100, or about one divorce to every four marriages.

²⁶ John Dewey, *The Influence of Darwin on Philosophy*, pp. 242-270. New York: Henry Holt and Co., 1910.

²⁷ John Dewey, *Higher Education Faces the Future*, pp. 273-282. New York: Horace Liveright and Co., 1930.

²⁸ William C. Bagley, *Education, Crime and Social Progress*, p. 36. New York: Macmillan Co., 1931.

²⁹ Isaac L. Kandel, "The New School," *Teachers College Record*, XXXIII (March, 1932), 508.

In a book called *Ethics*, first published by Dewey and Tufts in 1912 and later translated into Chinese and Japanese, prospective teachers were told that while "the increase in divorce seems to indicate a radical change in the attitude toward marriage," this is only another example of the revolutionary changes which are taking place in every phase of modern life.³⁰ "Divorce . . . does not necessarily imply that the institution of marriage is a failure, for divorced persons not infrequently marry again in the hope of a more successful union," which practice the authors sanctify with their approval.³¹ After American school teachers have been indoctrinated in these principles for forty years, the wonder is not why the nation's social problems should exist but why they are not infinitely worse.

GROWING OPPOSITION TO DEWEY'S PRINCIPLES OF EDUCATION

Within recent years, a reaction has set in against John Dewey which promises to neutralize, if not dissolve, his present hold on the educational policies of American public schools. A graphic instance of this is the dismissal in 1950 of Willard E. Goslin, superintendent of schools in Pasadena, California. Goslin, a fervent disciple of Dewey, was a former president of the American Association of School Administrators and superintendent of schools in Minneapolis, Minnesota, for five years before he came to Pasadena in 1948. In one year, he introduced a score of changes in school discipline and curriculum that brought on his head the protests of thousands of irate parents. There was to be no subject matter prescribed for class; there was to be no set program of studies; there was to be no specific period in the school day for any particular subject; there was to be no system of marks or report cards, and there were to be no examinations. It was suggested that children remain with a given teacher for a few years, working on projects which grew from their own interests. This would give rise to spontaneous learning, rather than impose upon children any systematic learning of basic skills and fundamental information.

On July 2, 1950, Willard Goslin's resignation was demanded by the Pasadena Board of Education, under pressure from

³⁰ John Dewey and James H. Tufts, *Ethics*, p. 499. New York: Henry Holt and Co., 1949.

³¹ *Ibid.*

parents. Two years' experience with progressive education was all they needed to have none of it. In the words of one of their spokesmen, "The parents did not approve of this kind of education. They sent their children to school to learn something, and when they remonstrated that nothing was being learned, they were rebuffed for being behind times. The verdict in Pasadena was that 'education for democracy' is not education at all; it is training for the collectivized society."³² The Pasadena incident made national headlines when Goslin and his fellow-Deweyites defended their dismissal by accusing the California authorities of "reactionary fascism."

However, more significant than dissatisfaction with Dewey's pedagogical methods has been the growing opposition to the principles on which his pedagogy is founded. And among these, the most fundamental is undoubtedly his doctrine of socialistic naturalism, whose first postulate is the denial of a personal God. Accordingly, the only religion which progressive education recognizes is the "religion" of social improvement and the progress of civil society. Divisive ecclesiastical elements, since they are inimical to civil unity, are to be eliminated. And since the basis of ecclesiasticism is religious instruction, this must be gradually but firmly eradicated from American education. "Schools," says Dewey, "serve best the cause of religion in serving the cause of social unification."³³ They are "more religious in substance and in promise without any of the conventional badges and machinery of religious instruction than they could be in cultivating these forms at the expense of a state-consciousness."³⁴

Now it is precisely here in the matter of religious education that Dewey's philosophical principles have been most strongly and effectively opposed. It is safe to say that during the past several years, more than ever before in the Nation's history, non-Catholic educators and civil authorities have restated the absolute necessity of some kind of religious training in the schools if America is to save herself from moral disintegration.

Nicholas Murray Butler, while president of Columbia Uni-

³² Harold J. O'Loughlin, "Progressive Education in Pasadena," *Catholic Digest*, XVI (October, 1951), 93.

³³ John Dewey, "Religion in Our Schools," *The Hibbert Journal*, VI (July, 1908), 807.

³⁴ *Ibid.*

versity, declared in a public address: "This generation is beginning to forget the place which religious instruction must occupy in education if that education is to be truly sound and liberal. . . . the United States is not pagan but religious, and must have freedom of religious teaching and of religious faith."³⁵ This statement is deeply significant, coming from Dewey's former superior at Columbia for many years.

Canon Bernard I. Bell, Episcopal scholar and educator, in an article and later in a national radio program in 1950, reduced the defects of American education to four points: (1) lack of discipline, (2) developing irresponsibility, (3) failure to train leaders, and (4) absence of religious instruction.³⁶ The last is "the most deep-rooted ailment of our school system."³⁷ His criticism is bitter:

About all that most Americans possess nowadays in the way of religion is a number of prejudices, chiefly against faiths other than those with which they have traditional affiliations. . . . Perhaps half of them—not more—go once in a while to some church which they joined with only a foggy idea of its tenets or requirements.³⁸

Historically, he points out: "Our schools were founded by those who considered religion of primary importance. . . . Yet out of our public schools come successive generations of young people born of Christian families, of the Christian tradition—and ignorant of the faith of Christianity."³⁹

However, non-Catholics have not limited expressing their dissatisfaction to mere words. Delegates of the Lutheran Church, in their national convention in 1950, passed a series of resolutions on the question of religious education of the young. They castigate the gross injustice which prevails today in the public school system. On the one hand, they state, "The children of religious parents may not receive religious education in connection with the daily public school program." On the other hand, they maintain, "The children of godless parents are receiving at public expense the kind of education their parents want them

³⁵ Nicholas Murray Butler, "Religion in Education," *Catholic Digest*, VI (March, 1942), 9 and 10.

³⁶ Bell, *op. cit.*, 124.

³⁷ *Ibid.*

³⁸ *Ibid.*

³⁹ *Ibid.*

to have."⁴⁰ Their solution is the one which American Catholics had long recognized as indispensable. They urge "the building and maintenance of parochial schools for the children of their sect."⁴¹

Moreover, in the public schools themselves, in spite of the low figure of 26.8 per cent of American cities and towns which allow released time from public schools for religious instruction, statistics for the past twenty years are very promising. Official surveys indicate an increase of 150 per cent in religious instruction programs from 1932 to 1949. In 1932, only 10.7 per cent of our cities and towns permitted released-time programs; in 1949, such programs were allowed in 26.8 per cent of the cities and town.⁴²

Still more encouraging is the fact that 45.9 per cent of the cities with a population over 100,000 had released-time religious instruction programs for pupils in the public schools. In other words, the 26.8 figure is deceptively low, because it is based on the mere number of cities reporting and does not take into account the size of the cities in question.⁴³

CONCLUSION

John Dewey, in one of his most frequently quoted statements, said: "Education as such has no aims."⁴⁴ By this he meant that education, like man, is self-sufficient and an end in itself. Unlike Dewey, American Catholics and other Americans believe, with Pope Pius XI, that "education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain to the sublime end for which he was created."⁴⁵ Catholics have, therefore, developed an educational system of their own which at present numbers 4,027,511 students in nearly 12,000 institutions from elementary school to university.⁴⁶ The annual cost of operating this gigantic educational

⁴⁰ *The Catholic Transcript* (Hartford, Conn.), July 6, 1950.

⁴¹ *Ibid.*

⁴² Edward B. Rooney, S.J., "The Relation of Religion to Public Education in the United States," *Lumen Vitae*, V, 1 (January-March, 1950), 91.

⁴³ *Ibid.*, 92.

⁴⁴ John Dewey, *Democracy and Education*, p. 125. New York: Macmillan Co., 1916.

⁴⁵ Pope Pius XI, "Christian Education of Youth," *Five Great Encyclicals*, p. 39. Edited by Gerald C. Treacy, S.J. New York: Paulist Press, 1939.

⁴⁶ *N.C.W.C. News Service* (Washington, D.C.), September 8, 1952.

program, exclusive of the capital costs for buildings and debt service, runs over a half billion dollars—this in spite of the very low subsistence salaries paid for the services of religious teachers, who make up 90 per cent of the teaching staff. Without government assistance, this educational enterprise is made possible only through the generosity of the Catholic laity and the devotion of teachers consecrated to the work of training the young. Only God knows what sacrifices this involves, but no sacrifice is too great to protect our Catholic youth from the naturalism that has invaded secular education in the United States.

• • •

Over six hundred elementary school and secondary school teachers attended the second annual teachers' meeting of the Diocese of Harrisburg, Pa., September 18 and 19.

Seventeen states and eight foreign countries, including all five continents, are represented in the student body of Seton Hill College, Greensburg, Pa.

The University of San Francisco for the second year in a row topped all other American colleges in average size of individual alumnus gift. The average gift was \$135.

Providence College School of Adult Education is offering thirty-five courses this term. The school's teacher training program has been increased to ten courses.

Loyola University of Chicago has a new faculty residence. It's a three-story, apartment building adjacent to the campus. A gift from Mr. Frank J. Lewis, who gave Loyola Lewis Towers, the acquired building will house twenty-four faculty members.

The National Federation of Catholic College Students has begun a campaign to raise \$50,000 for exchange and DP students.

St. Francis Xavier College for Women (Chicago) has received a gift of \$250,000 for a library on its new campus.

The University of Notre Dame is one of twenty-five schools selected by the Army to try out its new "Branch General" R.O.T.C. program, a basic departure from specialized R.O.T.C. training.

St. Joseph Infirmary Nursing School (Louisville) has admitted Negro students, the first Kentucky nursing school to do so.

THE PHILOSOPHY OF ADOLESCENCE

THOMAS W. MAHAN*

Scientific study of the adolescent has increased steadily since G. Stanley Hall published his work in 1904.¹ In spite of this growth of interest and study, the American high school has not as yet been able to adapt its program efficiently to meeting the needs of our teen-age youth. The purpose of the present paper is not to contradict the many scientific studies on adolescent problems and attitudes nor to replace them; it is, however, an attempt to get a more basic insight into adolescence and from this deeper view to evolve a more efficient educational methodology. As has been pointed out, the period of adolescence has grown considerably in the American cultural scene and gives promise of perhaps even greater extension.² Thus the need for considering this problem becomes ever more acute—and the need for relating scientific investigations to a sound philosophy of man ever more imperative. The hope of the author is that the present article may point the way for some to accomplish this task.

THE NATURE AND PROBLEMS OF ADOLESCENCE

Adolescence is more than a period of a few years, arbitrarily chosen as a subject for study. It is an epoch in every person's life, fraught with tensions and centered about one phenomenon and the various phases of that phenomenon. As a result, any intelligent treatment of a specific phase of adolescent life must be grasped as fitting into the over-all framework of the adolescent's "state of being." Many are inclined to identify this period of life with the onslaught of sexuality—the maturing of the sexual organs and the needed adjustment of the individual's life as a result of this. This, however, is a questionable view.

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¹ G. Stanley Hall, *Adolescence*. New York: D. Appleton and Co., 1904.

² Luella Cole, *Psychology of Adolescence*, p. 3. New York: Rinehart and Co., 1949.

It is the more questionable because it takes a part of reality and attempts to make it the whole of reality. Surely no one would deny that sexuality plays a prominent role in adolescence, but the prominence of its role, if the present writer's views be correct, is an effect and not a cause.

This is a subject demanding our attention if we are to work successfully with our high school pupils. It is a grave error to reduce their problems to the biological level in their root cause, and we shall never help the students to solve their problems so long as work is restricted to that level. The modern tendency to exaggerate the biological stems from the spirit of materialistic evolutionism that is still with us. But the cause of the adolescent's attitudes and behavior are much deeper than that. They stem from this awareness that he is a person—that he is an independent individual, equipped with powers of his own, and that he must face life as an independent person. As a child he saw himself as a part of reality. He blended into the objective world and was not set up in opposition to it. It is certainly true that the child is aware that he exists. He knows that *he* feels, that *he* plays. Yet he has not developed a consciousness of self. He does not reflect on the difference between the ego and the non-ego. He tends to look upon all objects as existing just as he exists. He plays the part of an airplane as well as a father, and just as realistically.

This attitude changes, imperceptibly at first, until it reaches the stage of adolescence. Then the youth sees the world as something outside of him and foreign to him. He senses his powers and faculties and looks out at the world with adventure—and with fear. Now this realization of selfhood is accompanied by what is the main trait of adolescence—uncertainty. This is an expected consequence. The boy or girl at this time has seen his dream world of childhood ruined; he is faced with building a new one. He senses, but does not comprehend the meaning of his own existence and powers. He is tossing about on a sea churned by varied hopes and fears and he cannot decide in which direction to turn the rudder. From the metaphysical point of view we could expect no other reaction. Man is a finite and contingent being, one in whom there is a basic striving for an absolute accompanied by a fundamental sense

of anxiety. Realizing his own incompleteness man still refuses to resign himself; he seeks for completion. How else could the adolescent seeing himself as contingent react? His uncertainty finds its roots in his very existence.

It is here that we have the key to a philosophy of adolescence. For many years now character education and personality development have claimed an ever larger role in the secondary school. Educators generally have recognized the problem in its overt manifestations, but that is not sufficient. Man's personality cannot be formed by giving it a superficial veneer. Our attempts to bring about mental, moral, physical, social and personal adjustment must begin with the recognition of this key factor: man is a creature filled with strivings and unsatisfied powers. He is then incomplete—not in the sense that he is lacking any essential quality, but in the sense that he is alone with himself and realizes that he has not lived up to his abilities and powers. He is seeking a union outside himself and only then will he rest.

The practical consequences of this reaching toward the fulfillment of personality and its resultant uncertainty are what attract our attention. It often seems to us that the most disastrous effect of this uncertainty is the casting aside of the absolute values of childhood and the substitution of relativism. We who have been brought up in a tradition of objective truth are especially prone to look upon this as a truly pathological symptom. Yet it is a very natural thing. The adolescent has lost faith in the world of his childhood, so why should he not lose faith in the props upon which it stood—his parents, his teachers, his priest, or minister? They are the prophets of the old world; he now looks for the prophets of the new. If you add to this the fact that the adolescent feels the independence resulting from the growth of his own abilities, you can see how the occurrence of anything else would be abnormal. Thus authority and anything imposed from without is rejected. The old to him is fixed and limited because it belonged to a fixed and limited world—and even more important, the old is insincere because it was found in a deceptive world.

And this brings us to the paradox of adolescence. Authority is trampled underfoot, and yet security is needed. Uncertainty

breeds insecurity, and the youth cannot stand insecurity. Then a new authority has to be set up—but not one imposed from without. Rather one freely accepted. Here is where radicalism reaps its harvest. A radical movement recognizes that an adolescent is in revolt, and it knows that he needs some straw upon which to hold, and these it offers him. It appeals to his independence and to his daring, and it wins many a whole-hearted acceptance.

But the adolescent is not only daring—he is also afraid. He recognizes his own inconstancy. He fears that he cannot even trust himself. We often say that social adjustment is the major problem among high school students and this is, to a certain extent, true. The reason why there is so much truth in this is that the youth is revolting against his elders and feels out of place among them, and he also feels that he cannot assume the responsibility of social life because he is uncertain of himself. One day he sees things one way; the next day another way. Finding himself in this condition he recognizes the emptiness of his promises and fears the fickleness of his feelings. To avoid these becoming known he must withdraw from society. These again are but signs of man's incessant striving to rise above his own contingency. This fear of acting is a refusal to give oneself up to any other idol because of self-worship. And that is certainly a danger with the adolescent. Allowed to hide in his own shell, he may come to think that everything must be made subject to him and that he must reign. The man who is afraid to act lest he make a mistake is a proud man.

This paradoxical situation takes on another concrete form in the establishment of ideals or idols, and in daydreaming. An ideal is a value which has been established as a goal, and the ordinary method of attaining a goal is through action. But the adolescent shrinks from this road—he is afraid that he will fail. Hence, rather than fail, he withdraws from the world of reality and daydreams. Here again the uncertainty of the adolescent is vividly clear, as is his recognition of himself as a person. Otherwise, why should he establish a goal? Why would he fear failure? These are questions that cannot be answered in distortions of sex repressions. They are, of course, cases of repression and compensation. The thought of failure is banished;

and the dream of success replaces actual success.

The prominence of sexuality at this stage of life has been mentioned, and it would be wrong to neglect it in this paper. What part then should we say is played by sexuality in the normal adolescent? We all know that maturity is accompanied by sensations and anxieties which are new to the youth. Just as he feels in awe at the aspect of his controlling his mind and will, just as he sees them as the makers of his new world, so he views the development of sexuality. These are facts that have received sufficient emphasis; I should like to stress another element in this occurrence. The youth has been forced to day-dream in order to satisfy the needs of his uncertainty, but day-dreams for the adolescent must have a relation to reality. He is not satisfied, as is the child, with fairy tales and wild imaginings. No, his daydreams are a substitute for reality and they must somehow approximate it. How better than through sex? The only reality over which we have complete control is ourselves, so we introduce ourselves into our dreams. And hence our sexual sensations and desires come into play because they are real and easily excited.³

The important fact to see in this is that often these dreams are not basically sexual. Sex is a form of compensation. We cannot give our dreams sufficient reality by thinking ourselves a success in the distant future so we make ourselves a success in a more down-to-earth manner where the possibility is not too remote. And I think that there is another factor we might consider here. Are all actual sexual aberrations among adolescents basically sexual? If you question such a deviate from moral standards, he will probably tell you that he could not help himself—he had to do it. And the fact of the matter is that he will believe that this is so. But how often is this necessity more a "necessity" to break with the old authority? How often does it stem much more from loneliness and uncertainty than from actual sexual desire? I rather think that if properly studied we would find sex as much a compensation for more fundamental ills as Freud makes these other ills compensations for sex.

³ Rudolph Allers, *Character Education in Adolescence*, pp. 114-143. New York: Joseph F. Wagner Co., 1940.

PHILOSOPHICAL AND PSYCHOLOGICAL IMPLICATIONS

With this study of the characteristics of the adolescent we are prepared to place him in the classroom. Here all the tendencies we have described come into play. The adolescent sees himself forced to attend class; he feels that "truths" are being impersonally pumped into him. His natural action is revolt. Ordinarily this revolt is veiled by an outward appearance of doing what is expected. But it may be purely outward. His heart is not where his body is, and since he cannot be where he wills, he may look upon the school as a prison and the teacher as a taskmaster.

These are problems rooted in the concept of the school itself wherever compulsory education comes into play. They may be aggravated by external difficulties which also influence an adolescent's behavior. There is no question but that social environment will play a large part in a youngster's behavior. If the youth feels himself rejected and suppressed at home, the school may well afford the opportunity to release his resentment. If the social background of the adolescent is one of ignorance, filth, and general neglect, we may well expect that these elements will color his reaction to school.

The teacher, then, is faced with seemingly insurmountable difficulties. His is the task of shaping the personalities of his pupils, and to do this every possible means must be utilized. However, before an intelligent discussion of classroom methodology can be begun a clear understanding of the philosophical and the psychological principles involved must be ensured. The teacher cannot afford to be wrong—too much is at stake.

In education it is the human person, as an individual and as a member of society, who plays the major role. Recently much consideration has been given to the place of education in our society, and many objectives such as "education of democracy," or for freedom, or for tolerance have been elicited. But the vagueness of these concepts renders them useless. Man is not a more highly organized animal living on a social plane. His strivings, his basic insecurities are signs of a higher calling and a higher origin. It is here that Catholic education becomes the only truly realistic education.

First let us look at man from the viewpoint of the scientist. What can we fairly propose as the subject matter for experimental psychology? I do not expect that there would be much objection to the statement that "the fully conscious individual reaction" is its prime concern. Now any theory which can adequately explain this must do justice to the reaction and show the meaningfulness of the reaction. The psychologist calls a reaction meaningful when it is experientially accompanied by meaning. But the more interesting question here is whether or not there is one meaning which can explain all conscious reaction. For an example, let us consider the removal of a hand from a hot stove. We remove the hand because the sensation is unpleasant. Similarly, consideration of all our sensory reactions would show a striving for pleasure and away from pain. Raised to a higher level we may say that pursuit of happiness and flight from sorrow are common elements in all conscious activity.

Nor is this a mechanical reaction. That theory lingers on, but subsequent experimentation has shown its fallacy. Both Ach and Michotte at the beginning of this century showed by laboratory experiments that an active element originating from within the person was needed to explain the facts. Ach conceived of this as a release of energy, a "determining tendency" which, operating subconsciously, directed the completion of any resolution. There is, however, no basis for this theory. Rather the will does not release any energy; it merely directs the psychological processes. It is also important to realize that the will does not have despotic control over bodily activities. Psychology has shown that definite "traces" must be established in the nervous system, especially in muscular tissue, through instinctive reaction to stimuli before the will can command the activity.⁴

Thus experimental psychology itself must admit the existence of powers beyond the scope of scientific measurement. These powers are the ones that must be most considered in the development of human personality. Now that we have justified scientifically our assumption of the will, let us consider its workings more intimately.

⁴ Johannes Lindworsky, *Theoretical Psychology*, trans. Harry R. De Silva, pp. 131 f. St. Louis: B. Herder Book Co., 1932.

Conscious striving demands that the person be aware of his goal. What is the lowest possible stage of such an experience? It would seem to be the condition wherein only the pleasurable stimulus is actually in consciousness. This is what we would call an "impulsive experience." This is what many would call instinct, but let us make a distinction here which I think is a valuable one. We shall restrict the use of the word instinct to signify a purposeful form of behavior, comparable to a deliberate action, yet adopted without insight. I mention this to clarify a point which will be recalled when we return to the adolescent. There is then only one instinct—the instinct to happiness—but this instinct is expressed in various manners and on various planes of activities, some of which are impulsive. But the essential unity of man is seen in the fact that all his strivings are for happiness. And the fact that he is always seeking happiness shows another fundamental fact—that man is not complete. He needs others in order to fulfill himself, and he must give himself to others in order to obtain this fulfillment.

There remains another further problem. What determines whether or not a man wills? We may answer that whenever there is an aim, a value, or a motive, will power is at work. Thus the determinant of the activity is the existence and strength of the motive. Anything that appears of value to the will can move it. Here is the foundation of the freedom of the will. Everything, insofar as it exists, is good, and any good can be desired. Thus the will can always choose any object—and it may choose not to will. However, we must not fall into the dangerous way of thinking that the will is strengthened by repeated activity. Rather it appears that the motive for that activity becomes enhanced by repetition and this makes subsequent actions easier.

We are now moving into a field of utmost importance to educators. Our earliest values stem from pleasant sensations, and even later intellectual values are increased by the addition of the feeling of pleasure. This brings out an important point. We tend to forget the fact that the objectively greater values are often not equated with the subjectively more desirable. Here we have to steer a course between Scylla and Charybdis. There

are two dangers. We may strive to instill an objectively higher value into a pupil and incite nothing but stubbornness because it means nothing to him. But the other danger is equally as great. We must be careful not to train the will to turn to only the value with immediate reward. This is a factor of which naturalism ought to take account. Education must instill permanent life motives and these must have unchanging objects.

The surest guarantee of permanence is thought content, and this content assimilated into a complex set of attitudes which will help to ensure its presence. It should also be related to a situation, given practical applicability. But this does not mean that Goethe's dictum, "In the beginning was the deed," is to replace the Johannine statement, "In the beginning was the Word (or reason)." Action is to follow thought, not precede. The practical application flows from the theory, and thus the theory is all-important. Yet these objective values must be connected with immediate values discovered in the adolescent's mind. The educator must be especially careful not to make the learning of the new values arduous and pervert them into non-values. Purely external drilling and training is of no avail. We must reach the minds and wills of the pupils.

Let us now return to the adolescent. The proper development of his personality and thus the overcoming of his uncertainty can come only through the intellect and the will. These alone can securely serve as a foundation for his later life. Yet both these faculties are dynamic. They are always striving after the one object that will satisfy them, and are always falling short. The intellect desires truth, and intuitively it knows that each truth it exhausts is not sufficient—and yet each truth points to an absolute truth.

Yet this tendency of the intellect and will is not a sign of hopelessness. Rather it is a drive leading man along a path which perhaps he would not otherwise travel. Man cannot stifle his intellect; he can only abuse it. The same is true with the adolescent, and it is through these tendencies that we will develop the adolescent. However, our first move in dealing with the adolescent is to make him feel that he is wanted. There is a twofold tendency in love—the desire to possess and the desire to be possessed—and only in the fulfillment of both de-

sires will all longing cease. This, to be sure, is only possible with God. In heaven, and there alone, will we be completely possessed and possess to our fullest ability. But here on earth, in a finite manner, a similar thing is possible. If the adolescent sees that we are giving ourselves to him in our love, friendship, and help, he ordinarily will reciprocate. Every man wants to be loved. A word of caution is needed here. Love must not be pictured as a sentimental thing. Love is something very real, and in its essence it is the giving of oneself. Thus it is something personal, and that is why our efforts at social reform have failed. This attempt to reach people through the impersonal agencies of social reconstruction can breed nothing other than a greediness for gifts and help. It is only the personal element and not the material that can transform. The American people in general and especially its more prominent citizens could well listen to Cicero's words, "For what is so absurd as to be swept away by many inanimate things, as by honor, glory, buildings, clothing, and physical beauty, and not at all to be moved by a living man endowed with virtue, by him who can either love, or return love."⁵

That is our first move. To become—not an authority—but a friend. This does not demand that we come down to the adolescent's level. By his very tendency to establish idols he is willing to have someone "over" him, so long as that someone is stripped of all the disconcerting elements. Until we have established this rapport with the adolescent, little is possible. Once this is established, we must open the mind of the pupil to truth, help him in the light of his present interests to establish new values for his entire life, and encourage him to meet reality. He is then seeing his instinctive tendency for happiness answered. Happiness is the solution to uncertainty. Withdrawal and aggression can never do more than veil the uncertainty. They are but poor disguises for an anxiety that gnaws ravenously at the very heart of man. If we can lead the adolescent to trust in us and to look up to us, then this uncertainty is lessened. There is someone he feels will understand. We have given him a value capable of achievement and thus given him

⁵ Marcus Tullius Cicero, *Laelius de Amicitia*, sect. 49, p. 20. New York: Benj. H. Sanborn Co., 1937.

the courage to face reality and meet temporary failure.

The objection that all this is theoretical is very just. It cannot be anything else, for any general law is theory. The application of the law in a concrete case must take into consideration innumerable modifying conditions—the first of which is the individual difference of the child. But the process must be the same. There must be the establishment of rapport between the students and the teacher. Then must come the stimulation of interest in study by appeal to the student's present interests leading to the enthronement of higher values. Only this process can justify our educational expenditures.

CONCLUSION

It is in this framework that an effective learning situation must be established. The high school has a primary obligation of developing social and personal adjustment among its students. However, there is a tendency to forget that the bases of all adjustment are to be found in man's truly human powers, the intellect and will. It is the will, the power of love, of loyalty, and of sacrifice, that must first be won by the teacher. The teacher is more than an intellectual guide; he must also be a personal inspiration. The classroom must lose its austerity and abstractiveness; it must proclaim its service to the youth of America.

However, the process cannot stop with the will. The will directs the action of the intellect and the training of the will in this regard is the school's task. The student should see the goal he is working toward and should see his progress along the way. For too long a time we have been teaching skills without showing the functional purpose of the skills to the students. We have stated that it is the meaningfulness of the action that counts. No student is truly lazy or completely disinterested. His nature forbids him to be. He has a mind and a will that refuse to let him rest. We must capitalize on that restlessness and through that very restlessness bring about the easing of the student's insecurity—in other words accomplish his personality adjustment.

People must be able to think and judge, and that is our task. For this I think we must put aside our cliché of education for democracy and create a curriculum calculated to develop the

mind and will. If we cannot give the pupil the revealed light of religion, can we not at least teach him to use the natural light of reason? Cannot history forget some of its facts and study recurring ideas and analyse them? Cannot literature see more than the style and show the depths of the struggle between good and evil, the worth of the human person, the person's craving for love and for God? Cannot the various languages somehow encourage the pupil to do more than learn tonight's vocabulary and lead him to study the culture and thought of these peoples? Cannot the sciences show the student both their wonders—and their limitations? These are worth-while challenges to the teacher; they are tasks which make him a source of strength to the world.

There is a final note that I should like to add. The school is not a rehabilitation hospital, and now and then we will meet the student, hardened probably by his social environment, who appears to be really evil. Most adolescents, rebels though they are, are lovable because they want to love and be loved. But once in a while there comes along the ruffian, uncouth and uncontrollable. Often the ordinary school cannot cope with him. He, too, has revolted and has probably despaired of ever attaining any worth-while goal. Yet somehow he must be a success—somewhere the *fieri sicut dei* bids him shout, *Non serviam*—and he chooses his path. For him we can but pray.

But above all the teacher must be human, and he must be able, even in discouragement, to sing that idealistic tone:

Mourir pour ce qu'on aime
C'est un trop doux effort. . . .

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Bishop John King Mussio of Steubenville, Ohio, is still in the classroom teaching English III and IV at Steubenville Central Catholic High School. His Excellency started as a substitute teacher in September. He likes teaching, and the students like him; he plans to complete the year in the classroom.

An addition to St. Stephen's Seminary of the Diocese of Honolulu was dedicated last September. The new building contains a chapel, classrooms, and dormitory facilities. It was made necessary by the increasing number of vocations in Hawaii.

ANNIVERSARY OF AN IDEA

BROTHER JOSEPH J. PANZER, S.M.*

One hundred years ago—in May and June, 1852—John Henry Newman, choice of the bishops of Ireland to head the proposed new Catholic University of Dublin, delivered a series of nine discourses on higher education which, supplemented by ten “occasional lectures” presented subsequently to the members of the university, were published in the book we know of today as *The Idea of a University*. This masterpiece of lucid style and clear, logical thinking has been hailed as an English classic and as one of the great contributions to the educational literature of all times.

It seems eminently fitting that educators generally, and Catholic educators in particular, should note this anniversary. Obviously, the appropriate way to do so is to turn to the *Idea* itself, to rediscover there some of the wisdom that won for its author such wide acclaim. We shall not be long at the task before we realize that Newman's keen observations on matters educational have not been dulled by the passing of time, but that they have a directness and practicality that are refreshing in these days when the literature in the field is so often marked by wordiness and obscurity.

NEWMAN AND MODERN EDUCATION

There is undoubtedly some exaggeration in Emmet Lavery's effusive statement that if Newman were alive today, “he would find an extraordinary welcome”; that “he would no longer be a man born ahead of his time but rather the foremost thinker of the twentieth century.”¹ One finds it hard to believe that our contemporary educationalists would accord him such a welcome or even pay him the tribute of a respectful hearing. But, given such a hearing, there can be little doubt that Newman would

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¹ Covelle Newcomb, *The Red Hat*, p. vii. New York: Longmans, Green and Co., 1941.

deal competently with some of our current problems. For the enduring value of his book, aside from its admirable style, lies precisely in the fact that his approach to the problems that agitated the academic world of his day is so fresh and vital that the principles he laid are startlingly pertinent in any discussion of the major educational issues that concern us today.

In the *Idea*, Newman touches on many aspects of education. But essentially there are two prominent themes running throughout the discourses: the necessity of religion in any scheme of studies and the primacy of the cultivation of the mind as the end of higher education rather than the immediate preparation for a profession. That these are timely issues in 1952, as they were a century ago, needs no elaborate demonstration. In fact, what were merely disturbing tendencies in Newman's day are now complacently accepted patterns of thought. It is to Newman's credit that he not only grasped the importance of these trends, but also with prophetic vision predicted their harmful consequences if they were allowed to continue unopposed.

GODLESS EDUCATION

The early discourses are devoted to a searching analysis of the trend toward Godless education. In the older English universities theology was still in honor; but in the newer institutions, such as the University of London and the Queen's Colleges of Ireland, the advocates of "mixed education" were finding it expedient to ban theology from the course of studies rather than to run the risk of religious controversy. Newman strongly attacks this preposterous position. What would happen to education, he pointedly inquires, if the schools refused to teach about man, because there happen to be conflicting psychological and anthropological theories about his nature and his activities?

To Newman, education without religion, particularly on the university level, is an anomaly. By the ingenious use of the major forms of argument—by syllogism, analogy, dilemma, and *reductio ad absurdum*—he vindicates the right of theology to a place in the "circle of knowledge" and therefore to a place in the educational program.

It was too much to be expected, however, that those who advocated the divorce of religion from education would not at-

tempt a rebuttal. Newman anticipates their objections, and it will be readily recognized that their arguments have a familiar contemporary ring.

Newman admits that the atheist and the agnostic have a strong case for excluding religion from the schools. To them religious facts are not truth, and they do not scruple, therefore, to exclude them from the sphere of knowledge. What puzzles Newman, as it often puzzles us, is that men who profess to believe in God should take the same attitude. Such men would seem to insult their own beliefs by regarding them either as not objectively true or as of such little account that they deserve no recognition in the schools.

THEOLOGY, AN INDEPENDENT SCIENCE

There are those who seek to escape this dilemma by arguing that religion need not be taught explicitly; that, as a matter of fact, its tenets are contained in the other sciences, and, therefore, it is being indirectly taught all the time. But this implies an erroneous notion of God, as though He could be known only through nature, and this is only a short step removed from identifying the two.

If there is a Supreme Being, then there are facts to be known about Him, facts sufficiently numerous and widely enough accepted, to constitute a separate science, which we call theology. Ignore this science, and the "circle of knowledge" is mutilated. Nor will the gap thus created long remain vacant. The other sciences will close in; they will exceed their own proper bounds and intrude where they have no right. We see this happen all too frequently in the modern academic world, when professors who are experts in one field suddenly assume the role of authorities in the area of religion. And, more often than not, their pronouncements are received as gospel truth; for, as Newman explains, we often put up with insufficient or absurd views or interpretations rather than have none at all: "We cannot do without a view, and we put up with an illusion when we cannot get a truth." Thus, instead of having a systematic, dependable science of theology, we have a multitude of "offhand sayings, flippant judgments, and shallow generalizations" put

forth by the other sciences as religious truths.²

RELIGIOUS AND MORAL VALUES

There is another group of men who argue for the divorce of religion and education because they have ceased to regard religion as a body of knowledge. Faith for them is no longer the acceptance of a revealed doctrine, an act of the intellect, but a feeling or an emotion; it has nothing to do with intellectual exercises, but consists rather in "affections, imaginations, inward persuasions and consolations, pleasurable sensations, sudden changes, and sublime fancies." If we accept this view, then Newman agrees that "it is as unreasonable for Religion to demand a chair in a university as to demand one for fine feeling, sense of honor, patriotism, gratitude, maternal affection, or good companionship."³

Strangely enough, at this point some modern educators would undoubtedly take issue with Newman and inquire what is so unreasonable about including these things in the curriculum. The Educational Policies Commission of the National Education Association would certainly include them and would, moreover, classify them as "moral and spiritual values." But this only confirms Newman's contention that religion, as conceived by the modern so-called liberals, is something wholly subjective; reason is no longer its warrant or its instrument, and science has no connection with it. It is nothing more than a vague "spirituality of heart," based on taste and sentiment. It is "useful, venerable, beautiful, the sanction of order, the stay of government, the curb of self-will and self-indulgence,"⁴ and for these reasons it deserves a place in the schools. But this is not what Newman means by religion, and it is certainly not what Catholics mean by the term when they say that religion is an integral part of education.

Noting the current emphasis on moral and spiritual values in the public schools, some Catholic educators are inclined to applaud the trend, even though they are aware that the terms "spiritual" and "moral" have been drained of all vital meaning. To this position Newman would vigorously dissent. In his origi-

² John Henry Newman, *Idea of a University*, pp. 92 f. Edited by Daniel M. O'Connell, S.J. New York: America Press, 1941.

³ *Ibid.*, p. 47.

⁴ *Ibid.*, p. 46.

nal Fifth Discourse, "Knowledge Viewed as One Philosophy," which is little known because it has been deleted from later editions of the *Idea*, Newman warns against the easy acceptance of labels rather than of ideas. He would not agree that the modern advocates of "moral and spiritual values" are right as far as they go, but that they do not go far enough. To him such an appraisal would not be complimentary, and still less the basis of compromise. In such an important matter he would contend that "half a truth is an error and nine-tenths of a truth no better; that the most frightful discord is close upon harmony; and that intellectual principles combine, not by a process of physical accumulation, but in unity of idea."⁵

UTILITARIAN EDUCATION

In the later discourses Newman is mostly concerned with what he regards as the perversion of education by the utilitarians—the "useful knowledge people," as he calls them in another place.⁶ He traces their influence in England back to the "celebrated philosopher," John Locke. There are those who dispute this point, calling attention to the fact that Locke, in listing the aims of a complete education, includes virtue, wisdom, breeding, and learning. But a careful reading of *Some Thoughts Concerning Education* leaves little doubt that Locke consistently measured educational values in terms of what was useful and that Newman was correct in calling him the forerunner of modern utilitarianism.

Newman himself, however, is careful to distinguish Locke's doctrine from that of his disciples. At first, utilitarianism grew largely from a reaction to the Renaissance ideals of education, or, more exactly, to the decay of those ideals in the empty formalism of the post-Reformation schools. Later, the increasing attention to science gave a new impetus and a new orientation to the movement. This scientific influence shifted the emphasis from what was useful to the individual to what was beneficial to society. Locke, who had little interest in the rise of science,

⁵ John Henry Newman, "Knowledge Viewed as One Philosophy," *Idea of a University*, p. 402. Edited by Charles F. Harrold. New York: Longmans, Green and Co., 1947.

⁶ Letter to his mother, quoted in Charles F. Harrold, *John Henry Newman*, p. 26. New York: Longmans, Green and Co., 1945.

was concerned mostly with the proper education of the individual; his disciples, on the other hand, were more interested in preparing students who were useful to society.⁷

The issue of utilitarianism was a live one in Newman's day. Oxford and Cambridge had been under fire for some time for their exclusive devotion to the humanities, while the newer universities and the Mechanics Institutes that were springing up in England were emphasizing professional education. Newman himself is far from being a die-hard defender of the traditional system. Both his clear-cut statements in the *Idea* and his practice as rector of the University of Dublin offer ample evidence that he was not opposed to professional education as such. What he feared was that the new emphasis would lead educators to lose the right perspective and to distort the proper end of education.

NEWMAN'S OBJECTIONS

If Newman is critical of utilitarianism, it is because he understands by the term an education that aims at utility as an end in itself; an education that is "confined to some particular and narrow end, issuing in some definite work which can be weighed and measured," that would teach only "some temporal calling, some mechanical art, or some physical secret."⁸ To this kind of education Newman is unalterably opposed because it is a distortion of real education, it is degrading to a rational being, it is superficial, it is injurious to society, and it is harmful to the very professions which it purports to serve.

Time and space will not permit an elaboration of these criticisms. But some of Newman's observations are so pertinent to the situation in which we find ourselves today that they merit at least a passing notice.

To Newman, education is a "high word. It implies an action upon our mental nature and the formation of a character; it is something individual and permanent, and is commonly spoken of in connection with religion and virtue."⁹ By contrast, utilitarian education is "low, mechanical, mercantile." Such an education is hardly worthy of a rational being, of a man who is the

⁷ Newman, *Idea of a University*, p. 181. O'Connell edition.

⁸ *Ibid.*, pp. 173-187, *passim*.

⁹ *Ibid.*, p. 131.

king of nature and who, by reason of his God-given intelligence, has the whole wide range of truth and reality as the legitimate sphere of his study. Utilitarian education narrows this sphere and thus contracts man's mental powers and habits, until he is little more than "a subordinate part of some powerful machinery, useful in its place, but insignificant and worthless out of it."¹⁰

Man is not a professional animal. He has a variety of duties and activities that cannot be circumscribed by his mere profession. Indeed, before he is a professional man, he is an individual and a member of society. But in the narrow view of the utilitarians, he is to be usurped by his profession. "He is to be clothed in its garb from head to foot. His virtues, his science, and his ideas are all to be put into a gown or uniform, and the whole man to be shaped, pressed, and stuffed in the exact mould of his technical character."¹¹ In thus ignoring, or at least de-emphasizing, the other aspects of a man's life, a utilitarian education does not serve society but rather does it a positive harm by producing students who are poorly educated in the very things that society needs most if it is to grow and prosper.

Even the argument that a specialized education is necessary for the professions is entirely illusory. The professions need not only men who have technical knowledge and practical skill, but men with trained minds who can think out their problems and make the adjustment that changing conditions demand. "A man of well-improved faculties has the command of another's knowledge. A man without them has not the command of his own."¹²

MODERN REACTION TO PROFESSIONALISM AND SPECIALISM

It is interesting to note that these same criticisms are being leveled against American education today. The trend which Newman discerned and decried in England in the middle of the last century had its counterpart in the United States. While the early American colleges followed rather closely the liberal arts tradition, the momentum of social change attendant on the country's phenomenal rise to industrial supremacy swept education off its feet. It became the purpose of education to subserve the interests of this new development, and it did so by orienting its aims and its curriculum toward a professionalism that was

¹⁰ *Ibid.*, p. 188.

¹¹ *Ibid.*, p. 190.

¹² *Ibid.*, p. 192.

utilitarian in spirit, and in practice tended more and more toward a narrow specialization. While American colleges and universities have grown considerably in size and enrollment, in the number of departments and the variety of offerings, other vital elements of education have been lost in the shuffle. Not only is there considerable confusion regarding the purpose of higher education, there is also an obvious lack of unity among the institutions of higher learning and even within the colleges and universities themselves. "We are faced with a diversity of education," laments the Harvard Report, "which, if it has many virtues, nevertheless works against the good of society by helping to destroy the common ground of training and outlook on which society depends."¹³

The Report goes on to indict exaggerated professionalism and "vocational specialism" for this disruption of academic unity and declares—as Newman pointed out a hundred years ago—that "a society controlled wholly by specialists is not a wisely ordered society."¹⁴ The President's Commission on Higher Education is equally critical of the present system and in describing its deficiencies uses words and phrases that are more than vaguely reminiscent of Newman's prophetic warning. Supporting its claim that "the unity of liberal education has been splintered by overspecialization," the Commission declares: "Today's college graduate may have gained technical or professional training in one field or another, but is only incidentally, if at all, made ready for performing his duties as a man, a parent, and a citizen."¹⁵

LIBERAL EDUCATION AND DEMOCRACY

Admittedly, modern educators face a problem which was unknown in Newman's day. In the past, liberal education was designed almost exclusively for the few. Historically speaking, one might say that it was aristocratic, since it usually presup-

¹³ Harvard Committee on the Objectives of a General Education in a Free Society, *General Education in a Free Society*, p. 43. Cambridge, Mass.: Harvard University Press, 1945.

¹⁴ *Ibid.*, p. 53.

¹⁵ President's Commission on Higher Education, *Higher Education for American Democracy*, Vol. I, *Establishing the Goals*, p. 48. Washington, D.C.: Superintendent of Documents, U. S. Government Printing Office, 1947.

posed a certain social standing, a fair amount of leisure time, and a better than average mental ability. But today higher education is being more and more extended to include not the few but the many. This poses some interesting questions and involves a thorough analysis of liberal education in the light of democratic principles.

The present trend is to attempt an identification of liberal and general education. Already there is evidence of considerable rationalizing in the working out of this formula, and the word "liberal" is sometimes twisted to fit the new pattern. Here again Newman is a safe and sure guide. For few men have understood so well and described so clearly the fundamental nature and spirit of liberal education.

There is no confusion in Newman's mind as to the real function of a college or university. Its essential responsibility is not to produce saints or heroes, philosophers or scientists, artists or poets, statesmen or economists, but to form educated men, men who have a clear, conscious view of their own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. Its task is to prepare men to fill any post with credit and to master any subject with facility. Such an education, in Newman's view, is not only good in itself, but useful both to the individual and to society.¹⁶

* * *

A cooperative liberal arts-engineering program has been arranged between the University of Notre Dame and St. Vincent College (Latrobe, Pa.). After studying three years at St. Vincent and two years at Notre Dame, students will be awarded a B.A. by St. Vincent and a B.S. by Notre Dame.

One of every ten men now entering the Army is educationally unfit to get full advantage from basic training, according to a recent statement of Army Secretary Frank Pace.

The 1952 reunion of the alumni of The Catholic University of America will be held at the Shoreham Hotel, Washington, D.C., November 6-9.

¹⁶ Newman, *Idea of a University*, pp. 196-197. O'Connell edition.

ST. THOMAS AQUINAS AND THE IDEALS OF A TEACHER

REV. THOMAS C. DONLAN, O.P.*

Every true ideal must be a vision of the most noble attainment possible in some phase of life through the best efforts of him who strives therein. An ideal must be grounded on real possibility of attainment. Otherwise the vision becomes a dream and the worker a dreamer who is cut off from reality and doomed to failure and disillusionment. A teacher's ideal must be measured against the nature of teaching and the results it can produce. A teacher's ideal must be related to the capabilities of him who pursues it.

MODERN CONFUSION ABOUT TEACHING

Today there is a great deal of confusion about teaching and education. The essential distinction between schooling and education has been forgotten. School teachers are coming to be called "educators" in a way that excludes others from any share in the title or the function. Too many of them seem to exult in all this. Schools reach out for more responsibility in the care of their students. Parents are happy to have found an institution glad to relieve them of unwanted burdens. Throughout all this, the young are being overschooled and undereducated. While the schooling increases in extent it suffers in quality. Sometimes it degenerates to the level of occupational therapy, keeping the young off the streets and away from strenuous and productive employment, making them content with their low level of literacy and furnishing them with a comfortable cushion of false values that perpetuates adolescence and renders them unfit for the responsibilities of adult, Christian life.

While none of us would ever knowingly share in such practices or subscribe to the false principles from which they flow, we must realize that these are elements in the contemporary academic environment in which we must work. If our work is

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to be effective, it must be based on ideals befitting the profession of teaching, for such ideals are our best defense against modern errors, and our best guarantee of a fruitful apostolate in the schools.

TEACHING, A COOPERATIVE ART

To determine the basis for the ideals of a teacher, we can do no better than to look to St. Thomas, whose apostolic teaching exemplified these ideals and whose writings explain them. A summary of his concept of teaching is found, significantly, in the tract on the "Divine Governance of the Universe," where he inquires into the limits of man's causality as an instrument of Divine Providence.¹ He establishes the principle that man is capable of real causality under God, and that among the things he can do is to lead other men to knowledge by the art of teaching. In teaching others, man is only a partial, secondary, instrumental cause of their knowledge. Thus the principle of student self-activity is established. The teacher leads the pupil to knowledge much as a physician stimulates and assists nature to cause health; but it is always the pupil who learns, and this requires his coöperative activity. Consequently, teaching is a coöperative art like medicine; it is not an operative art like sculpture.

In general, the art of teaching includes two functions. First, the teacher assists the pupil by confronting him with propositions within his grasp and aids his reasoning with concrete examples, and by these devices, brings the pupil to a knowledge which previously he did not have. Secondly, the teacher strengthens the pupil's intellect by helping him to acquire real habits of learning. This is accomplished by the use of teaching devices, all of which are reducible to the *modi sciendi*: definition, division, and demonstration.

This summary contains virtually a complete exposition of the art of teaching, yet it is not sufficient to form a basis for the ideals of a teacher, because it contains nothing about the qualifications necessary to prepare a man for the work of teaching.

¹ St. Thomas Aquinas, *Summa Theologiae*, I, q. cxvii, a. 1.

THE TEACHER'S QUALIFICATIONS

These qualifications are admirably set forth in a comparison St. Thomas makes in answer to some inquisitive student who once asked him if a man might lawfully seek for himself the position of teaching theology.² He compares the office of a teacher to that of a bishop or prelate and notes three points in which they differ. First, a teaching position does not confer any new dignity on a man, but only the opportunity to share knowledge which he had before becoming a teacher, because a commission to teach does not bring knowledge, but only the authority to communicate it to others. On the other hand, the episcopal office brings with it a power to rule over others, which power was not had before. Secondly, the knowledge required of a teacher is a purely personal perfection which he has in himself and not in comparison to others. But the episcopal power is different, for it is a power which one wields only in respect of those who lack it. Finally, men become worthy of the episcopal dignity only by the eminence of their charity, whereas a man is fitted for teaching in terms of his eminent learning.

Now it is praiseworthy to desire one's own perfection through wisdom which prepares a man for the teaching profession but to desire to dominate others and to rule them is vicious.³ No one can know for certain whether he has charity which is requisite for the episcopacy, but a man can measure his accomplishments in study and learning to discover whether he is fitted for teaching. Like all other good things, the desire to teach can be vitiated if it springs from the presumption of one who is unqualified for the position. But even here, the sin of an unqualified applicant for a teaching post is not nearly as great as that of one who connives to be promoted to the episcopacy. However, even for those sufficiently learned to teach, St. Thomas remarks gently that, except in special circumstances, it is more becoming to have someone else secure the position for them than to seek it for themselves.

From this doctrine it becomes clear that the indispensable quality in the teacher is knowledge, and that his first purpose

² St. Thomas Aquinas, *Quaestiones quodlibetales*, III, a. 9.

³ Wisdom, 6:21.

must be to help others to learn. Now it is preferable that a good teacher have many qualities besides learning, and it is true that if his only qualification is mastery of his subject, he may well fail at his task; but it is certain that without knowledge of his subject, no man can be a teacher.⁴ Without mastery of a particular subject, a man may very well be a true educator and a good influence in a school, but he cannot be a teacher. It is equally true that urging or commanding someone to teach a subject which he knows imperfectly or not at all cannot equip him for his task. Study and learning are the basic currency acceptable in the teaching profession.

Secondly, since learning demands the self-activity of the pupil, it is essential that the teacher have sufficient pedagogical skill to evoke this activity. If this ability is lacking, the teacher's best efforts will amount to indoctrination, and the result in the pupil will not be knowledge, but information or opinion. If knowledge is to result from teaching, the pupil must be led through the mental gymnastic of reasoning along paths familiar to the teacher and marked out for the student by examples, problems, and other teaching devices.

The application of the principle of self-activity demands that the pupil be allowed and encouraged to do some independent thinking, with the natural result that he will make mistakes. Thus, we arrive at the third function of the teacher, which is to protect the student from habits of error. Note well that the teacher should not prevent every error; in fact, he should allow particular errors to serve as a springboard for teaching truth. It is the teacher's task to assist the student to habituate himself in truth, and this cannot be done by an intellectual dictatorship in the classroom. Let us be mindful that every article in the *Summa* begins with the presentation of errors in the objections, and that the objectors in St. Thomas are not straw men. The objections are true difficulties carefully calculated to create a state of perplexity in the student, from which state alone he may be led through the process of reasoning to perform truly intellectual acts that are the basis of habits.

The three qualifications of the teacher: knowledge, pedagogical skill, and the ability to safeguard the student from habits of

⁴ St. Thomas Aquinas, *De veritate*, q. xi, a. 2.

error, are valueless until they are employed upon students. To establish the necessary rapport with his students, a teacher must make them well-disposed, docile and attentive to his doctrine.⁵ How may this be done?

THE TEACHER'S RAPPORT WITH STUDENTS

A student becomes well-disposed to a particular teaching when he is brought to see its usefulness for himself. Now to demonstrate or persuade the utility of a subject is no easy task. Failure to do this successfully vitiates more teaching effort than perhaps any other single cause. Aristotle somewhere remarks that a man learns better when he is pleased than when he is displeased. Too often teachers rely on attitudes that substitute for good dispositions in their students. They rely on obedience, or on the much-abused interpretative intention that "they would want to learn this if only they realized its importance." Sometimes a teacher's efforts to make his students well-disposed consist in extolling the objective and abstract beauty of a subject, or its utility to mankind. But this is not enough, for we must remember that the goal of human endeavor is subjective beatitude—personal advantage and happiness. Men do not work because there is money to earn; they work because they are going to be paid.

Our modern academic world realizes the need for favorable dispositions on the part of students, and they have sold the nation a bill of education in terms of its financial advantage. The result is an emphasis on how to make a living rather than on how to live, the subjection of academic endeavor to monetary gain, and the stultification of liberal and intellectual education. Thus we look upon a generation skilled enough to discover and harness atomic energy, but so spiritually impoverished that they do not know how to control its use.

The academic world of St. Thomas must have had its share of poorly-disposed students. His *Summa*, he tells us in the "Prologue," was written to remedy the methods then employed. And one of the great faults of teaching in those days was the multiplicity of irrelevant problems treated in the courses. A comparison of the *Summa* with the *Commentary on the Sentences*

⁵ St. Thomas Aquinas, *De anima*, q. i, a. 1.

of *Peter Lombard* will make any reader acutely aware of the proportions of the difficulty. In our teaching, we must emulate the genius of Christendom's greatest teacher; we must show that our roots are struck in the most ancient and noble intellectual tradition in the world today. From the wisdom we have learned from him, we must evaluate the disciplines that go into the making of men in our schools, and communicate those values to our students in terms of personal utility, and thus lead them to be favorably disposed towards the truth we would teach.

The second quality to be fostered in a student is docility. Docility is a moral virtue pertaining to justice as a potential part through the medium of observance. Docility inclines a student to pay due honor and attention to another whose excellence in learning merits such respect and reverence. Perfect docility is not required for learning in the schools. It is sufficient that a student have a disposition of docility in regard to a particular teacher or author. Mortimer Adler makes a significant remark when he says that docility stands between two extremes, and that the excess of indocility is frequently found in non-Catholic schools, but the defect of intellectual servility is sometimes demanded and favored in Catholic schools.⁶ We must remember that the student's potentiality for knowledge is active and not passive.

The disposition for docility is evoked when the teacher presents the intrinsic order of the subject by outlines and distinctions. This method is followed religiously in the *Summa*, wherein the student is given a preview of the tracts in the prologues. If the introduction to a given subject impresses the student with the idea that he will be led through a maze of confusion, or that he will be led through an ordered subject by an uncertain and confused teacher, we cannot expect that he will be ready to learn such a subject, or to offer reverence to such a teacher. Here again we may rely on the methods of St. Thomas. It is the task of the wise to put order in all things, and it is the task of the wise teacher to channel the natural human thirst for knowledge along the orderly paths of true learning.

Finally, the teacher must hold the attention of the student.

⁶ Mortimer Adler, "Docility and Authority," *Commonweal* XXXI (April 5, 1940), 506.

Attention is the coin in which the debt of docility is paid. Inattention is the *bête noire* of every teacher. Sometimes it arises from a refusal to make the physical effort necessary for concentration, but more often it stems from unbridled curiosity that diverts the student's attention to extraneous matters. How wonderfully attentive students become when the teacher digresses! Studiousness is more a curb on the desire for knowledge, an effort to channel that desire from the passing fire siren to the problem on the blackboard. An attentive attitude results from a realization of the difficulty of the matter to be learned, just as men walk with greater care over a slippery and dangerous path. Attention is greatly fostered by an atmosphere of good discipline, for inattention includes a choice of distracting things to be considered, whereas discipline effectively limits the choice to the consideration of what is being taught.

The academic world of St. Thomas was not free from the problem of inattention. He tells us that the teaching methods of his day, with their tiresome repetition of irrelevancies and their unenlightened duplication of matters already treated, begot disgust and confusion among the students. The difficulties of a subject will command a student's attention only when they are presented by a teacher who appreciates these difficulties himself. In the exercise of the teaching arts, a successful teacher will be discovering truth himself while he is helping his students to discover it at a lower level and in proportion to their age and condition. He will be to his students both the guide-post and the traveling companion of their studies. But the teacher who has abandoned learning will find eventually that his teaching is an obstacle rather than a stimulus to his students.

We do not wish to infer that student attention is principally a teacher burden. There are so-called progressives who would make it so. No reasonable person expects a teacher to be brilliant and original each time he steps into the classroom. Efforts to be such will result in delight or amazement more than in learning. But we can expect the teacher to bring to his task vision, competence, and hard work, and these things naturally evoke the attention of docile students.

CONCLUSION

These are the elements that must be considered in envision-

ing the ideals of a teacher. He must be learned and studious in the subjects he teaches. He must have a persevering interest that will enable him to lead others to share the truth he knows and loves himself. He will have an understanding of and patience with the mistakes of his pupils so that he can lead them from error to a habitual and self-reliant possession of truth. And he will never accept the parroting of ready answers from the sense memory as currency in the intellectual domain of true education. The content, method, and order of his teaching will bear the stamp of wisdom. His doctrine will be marked by relevance, good order, and progress. He will strive to present his subject to students who are well-disposed because they have been led to appreciate its utility, docile because they perceive its orderly progress and realize the eminence of him who made it so, and attentive because they are aware of its difficulties and because of their respect for the learning of him who guides them.

In all his efforts, which often are wearying and sometimes seemingly fruitless, a teacher must remember the inherent dignity of his work. In speaking of teachers, St. John Chrysostom remarks, "What is comparable to that art which cares for the directing of the soul, the formation of the mind and character of youth? He who has been gifted with such a power ought to employ more diligence than a painter or sculptor."⁷ Let us foster in ourselves a real reverence for the teaching apostolate, and, in the words of St. Thomas, "Let us strive to avoid the errors we have discussed and others like them, and with confidence in the divine aid, let us get on with our teaching with the brevity and clarity that the subjects permit."⁸

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The Somersworth (N.H.) School Board in September authorized the use of public school buses for the transportation of pupils to Catholic schools.

Noon recess prayer meetings in public high schools were banned recently by the Hattiesburg (Miss.) School Board.

⁷ St. John Chrysostom, *Homily 60, in Matthew 18.*

⁸ Adapted from St. Thomas Aquinas, "Prologus," *Summa Theologiae*.

GROWN-UPS LEARNING

DONALD ATTWATER*

The most interesting of the more recent developments of adult education in Great Britain is the increase in the number of residential colleges for this purpose. These colleges may be divided into two types: the long-term establishment, such as Ruskin College and the Catholic Workers' College at Oxford, Woodbrooke at Birmingham, and Coleg Harlech in Wales; and the short-term establishment, such as Ashridge, for training in citizenship, and the Urchfont Manor foundation under the Wiltshire county council. This second type, which gives a succession of residential courses of from a weekend to a month, owes not a little to the example of the Danish folk-high-schools, initiated by the Lutheran Bishop Grundtvig (d. 1872), and to the work of Sir Richard Livingstone, president of Corpus Christi College in the University of Oxford, who has recently been lecturing at Queen's University in Canada and at Princeton University.

The youngest potential addition to the residential colleges is represented by the Association for Catholic People's Colleges, an as yet small society which was quietly founded, amid the riotous rejoicings of VJ-day, on August 15, 1945. Its origins were in a small group of people who, with the encouragement of their local clergy, had been active in various ways since 1938 in widening, deepening and unifying parochial life in a country-town of the west of England. Their leader, himself a school-master in a public secondary school, was fired by the "living word" doctrine of Grundtvig and by Livingstone's precious and eloquent little book, *The Future in Education*.¹ "Was it not wise," he asked himself, "that Catholics should take advantage of the educational possibilities thus suggested?" Instead of a Lutheran background as in Denmark, there could be a college with a Catholic background, its day beginning with the singing

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¹Richard W. Livingstone, *The Future in Education*. Toronto: Macmillan Co., 1941.

of Mass and ending with Compline; lectures (too formal a word, for the Danish schools aim at fostering a continual, reciprocal, live contact between teachers and taught) on the Catholic faith, the Bible, the elements of philosophy, literature, history, and the contemporary world around us would open and develop our minds; and the experience for a time of a vigorous corporate life would show what that life can and should be.

In 1943 four interested people met together to live experimentally for a few days the daily life of such a college. In addition to their worship and their studies they had to do all their own domestic work, and "any future Catholic people's college might remember that it started among the pots and pans of a presbytery kitchen." Two years later sixty men and women gathered for the first Catholic People's Week at Wadham College, Oxford, and there and then the ACPC was founded. The college as at present envisaged would accommodate some fifty students at a time; and it would be open to all Catholics over seventeen or eighteen years old. (Facilities might even be provided for mothers to bring their small children). The ultimate goal of the college would be a normal course of five months, but an interim arrangement might be a series of fourteen-day courses throughout the year; and obviously they would not aim at producing scholars but at hammering out and strengthening principles that can be put into practice.

But it soon became clear that the establishment of such a college on a firm foundation could not be done hurriedly. There is the matter of funds for the buying or rent of premises, for working capital, for the adequate payment of teachers and other staff; and the fees of students must be kept down to a minimum. To provide this is a big and slow job—and it is not the only one. In the meantime, the work must not be allowed to languish. And so, in addition to several shorter courses, the ACPC every year organizes (and it is all done in the organizers' spare time) two or three residential educational courses lasting a week each, at various points in the country. The tutors are clergy and lay people, men and women; the students are of all ages and drawn from a wide field. It is sometimes asked how it is possible for old and young, men and women, industrial-workers, school-teachers, husband and wives,

professors, and priests profitably to attend the same "lectures." The profit ultimately consists precisely in the fact that it is a representative cross-section of the Church and of the nation.

Not long ago I attended such a week, held at a hall of residence adjoining a Jesuit college in the North of England. Some forty people were present, and the general subject of study was England's Vocation. There were three short addresses daily, followed by an at least equal period of discussion, and every evening the students were divided into tutorial classes, where further discussion (generally very widely ranging) went on for an hour and more.

The philosophical and theological background and basis were given by a Benedictine monk, who emphasized that the great diversity of national characters "is not an obstacle to unity—either of the human race or of the Church—but gives beauty to the Body of Christ." The English character was illustrated, by two lay men, in the persons of St. Aelred, William Langland, Dame Julian of Norwich, and John Henry Newman. Lay men also expounded the nature of representative English communities in the development of the village, the town, and the monastery, the last of which was here so influential for a thousand years, socially and economically as well as religiously. Medieval art and craftsmanship was dealt with by the professor of fine arts in the University of Birmingham; and an Assumptionist father spoke on English education, throwing light on two sharply contrasted national characters by his comparison of English and French schools and methods.

Among the strong impressions I brought away from this experience was that of a very remarkable unity of spirit and approach. This may be illustrated in two ways.

The speakers had all prepared their contributions with little or no reference to or knowledge of what the others were going to say (two of them were strangers to the rest and to the ACPC). Yet the addresses could hardly have fitted together better had they been carefully prepared and coöordinated beforehand "in committee." And this applied not only to ground covered but also to views expressed. Such a perhaps unexpected opinion as that the English character includes a "touch of contemplation" was put forward independently by at least three

speakers, and there were other similar spontaneous agreements in matters that might well have been expected to provoke disagreement.

And then the students. Men and women, married and single, aged from twenty-odd to sixty-odd, of education varying between grade-school and university, vocationally including a bus-driver, a journalist, a city-councillor, a customs-officer, housewives, school-teachers—and a girl who was stone-blind and of most acute mind. They—and their "tutors"—prayed together, sang together, took their meals and washed the dishes together, all naturally and easily and frankly—which may be a little surprising to those Americans, who are apt to misunderstand or exaggerate England's still very real "class distinctions." Discussion did not degenerate into mere argument or scoring points—we were there to learn; there was no sign of ill-temper, though some pretty challenging views were expressed and there was some hearty "ribbing"; and party-politics was never referred to, except to point out with satisfaction that it had not been mentioned.

A man may reach physical manhood, but unless his environment is favourable, he may remain intellectually and morally undeveloped. Indeed, it has been said the prevalent disease of the age is chronic adolescence. The facts of human history, art, philosophy, literature, sociology, science, must be related to Christian dogma and the life of the Church. All doing, all making, all thinking in so far as they are good, true, rightly-ordered will give honour to the Incarnate Word as king. Here was a body of people who realized both these truths and were determined to do something about them.

Since that session, the ACPC has carried out in London a very successful People's Week the subject of whose study was Africa. The first object of this was to bring together English Catholics with some of the numerous native African Catholics who are students in this country, in a way that has never been attempted before; and the specialized nature of the undertaking shows the spirit of enterprise of the ACPC. Its principal session this summer will be concerned with The Family.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

THE ATTITUDE OF HIGH SCHOOL JUNIORS AND SENIORS TOWARD COUNSELING PROCEDURE WITH REFERENCE TO CERTAIN PERSONALITY FACTORS AND PERSONAL PROBLEM FREQUENCY by Rev. Trafford Patrick Maher, S.J., Ph.D.

In operating counseling programs in secondary schools the search for effective information to guide counselors in their various procedures has led institutions of research to plot appropriate investigations. Although counselors have been aware of instances in which a directive type of interviewing is effective and of other instances in which nondirective procedure seems to be indicated, no attempt has been made to study factors which might account for the effectiveness of each therapeutic approach. Discussions of possible factors have centered about (a) the personality of client—especially in the area of dominance-submission and extroversion-introversion, (b) the type and number of the client's problems, (c) the educational experience of the client, (d) the client's socio-economic background, and (e) his ethnic background.

The aim of the present day study was to ascertain the functional relationship between expressed preference for counseling procedure and the factors of (a) dominance-submission and extroversion-introversion, (b) the type and number of the client's problems, and (c) the educational experience of the client. Since it is commonly assumed that there are individual differences in preference for type of counseling procedure, a question arises about the factors which are related to these individual differences. The basic assumption and its attendant inquiry raised further specific questions: (1) Will juniors and seniors in high school tend to prefer directive or nondirective counseling? (2) Will there be a difference between juniors and seniors as regards their preference for counseling procedure? (3) Will there be any difference between boys and girls in their preference and if so, what? (4) Will the size of school have any discernible

*Copies of these published doctoral dissertations may be purchased from The Catholic University Press, Administration Building, The Catholic University of America, Washington 17, D.C. Catalog of listings will be sent upon request.

relation to expressed preference for a given counseling procedure? (5) Will there be any difference in the preference of students in public and private schools? (6) Will the personality factors of dominance or submission have any particular relation to type of counseling procedure-preference? (7) Will the personality factors of introversion-extroversion have any particular relation type of counseling procedure-preference? (8) Will there be any single type of problem or cluster of problems on a personal problem check list which appear more characteristic of one group than another?

The experimental subjects were 1,624 high school juniors and seniors distributed as follows: private schools—359 boys and 534 girls; public schools—313 boys and 418 girls. Private schools of three sizes were studied: a large, a medium, and a small school. One large public school was studied.

The measures employed were "The Interview Reaction Scale" for counseling procedure-preference (constructed specifically for this study as an integral part of the project); The "Berneuter Personality Inventory" (for the dominance-submission and introversion-extroversion scales), and "The Minnesota Problem Check List" (for type of problem and for rate of problem frequency). The statistical procedure of Fisher's ratio was used to ascertain significant differences, or the lack thereof.

The study showed: (1) The experimental population of high school juniors and seniors manifested a strong preference for directive counseling procedures. (2) There is a consistent and strong trend for juniors to prefer more directive procedures than seniors. Grade and age play influential roles affecting counseling choice. The preference among boys and girls moves progressively toward a less directive approach as students advance in grade and age. (3) The influence of the factor of sex (boys *versus* girls) is very strong. Girls always manifest a much stronger preference for more directive counseling procedures than do boys. (4) Only among private schools was there opportunity to study the effect of size of school. There is a slight tendency for students of a small private school to choose less directive procedures than students in the medium or large private school. (5) The factor of type of school is a strong element. Private school students tend more significantly toward the directive

framework than do public school students. (6) There is a slight tendency for the nondirective groups to be more dominant than the directive groups. (7) Similarly, there is a slight tendency for all male nondirective groups to be somewhat more extroverted than directive groups; among girls there is a slight tendency in the opposite direction. (8) There appears to be no single type of problems or cluster of problems more characteristic of one group than of another. Private school students tend to be more conscious of problems and to report them at a higher percentage level than do public school students. Private school students appear as more willing to discuss problems with a counselor. Boys appear as more communicative than girls; nondirective students appear as reporting more problems and being more willing to discuss them than do directive students.

THE RETENTION OF MEANINGFUL MATERIAL by Rev. Joseph F. Sharpe, Ph.D.

The purpose of this dissertation is to discover the retention of once-read meaningful material as revealed by recall tests. An experiment was performed with 1,566 school children of grades five to ten, in which the retention of a once-read article was measured through intervals of 1, 4, 7, 14, 21, 28 and 56 days.

Under the conditions of the experiment, facilitation is found even to the fifty-six-day interval. Forgetting is a gradual process, with the greatest amount within the first day of cessation of practice. Retention is represented by a curve which shows gradual decline, with the greatest decline in the first day of the experiment. When reminiscence is considered together with retention, however, the representative curve shows an increase up to the first day with a gradual decline in the following intervals of time. Retention increases somewhat with chronological age, and reminiscence decreases, in such a way that no differences in total performance are found through the various ages. The same condition is observed when the findings are considered according to mental age. No sex differences are found. Total performance and retention increase with increase in brightness. Reminiscence varies inversely with brightness in relation to original learning, although there is no absolute difference in quantitative amounts of reminiscence on various levels of brightness.

HIGHER EDUCATION NOTES

Do non-Catholic colleges discriminate against Catholics who apply for entrance? The authors of *Religion and Race: Barriers to College* (New York: Public Affairs Committee, 1952) state that "religion is of crucial significance" in determining the acceptance or non-acceptance of a college applicant. They conclude that "a certain measure of discrimination against Catholic students" is indicated by their analysis of a study of 10,000 high school seniors.

Here are the facts. Only 25 per cent of all Catholic high school seniors apply for college entrance as compared with 35 per cent of all Protestant and 68 per cent of all Jewish seniors. Of all college applicants, 87 per cent are accepted, but the applicant acceptance rate for Catholics is lower than for Jews or Protestants—81 per cent for Catholics, 87 per cent for Jews, and 88 per cent for Protestants. Of all applications for college entrance, 72 per cent are accepted. Yet only 67 per cent of all Catholic applications are accepted, which is considerably lower than the Protestant application acceptance rate of 77 per cent. The Catholic application acceptance rate is still lower than the other two in the Northeast section of the country, where it is only 59 per cent. The combined figure for Catholics in the South, the Far West, and the Mid-West, 78 per cent, is again lower than the figure for Protestants, 82 per cent.

Although the Catholic students among the 10,000 high school seniors studied ranked slightly lower on the average in scholarship than either the Protestants or the Jews, this fact does not alone explain the low proportion of acceptance of Catholic applications. Even among students in the upper fifth of their classes, the Catholics encountered more difficulty than the Protestants in getting into the college of their choice.

Why are Catholic high school seniors less interested than either Protestants or Jews in continuing their education in college? Only one in four Catholic seniors applies, while for Protestants the proportion is better than one in three. Moreover, the application rate per applicant is lowest among Cath-

olics—2.4 applications per Jewish applicant, 1.7 per Protestant, and 1.6 per Catholic. And among those in the study who had applied for college entrance, the Catholics were less confident than the Protestants in thinking their chances of getting into college were "good"; 82 per cent of the Protestants showed such confidence, as compared with 73 per cent of the Catholics. Among those doubtful of their chances of getting into college, fully half of the Jews applied anyway; but only 11 per cent of the Catholics and 14 per cent of the Protestants so disposed applied.

Consciousness of "the cards being stacked against them" might be one reason why Catholic high school seniors seem less interested in going on to college. An economic factor might be another reason. According to a recent survey (Ernest Havemann and Patricia West, *They Went to College*, p. 187. New York: Harcourt, Brace and Co., 1952), "for every four Jews in rank-and-file jobs there were five Protestants and seven Catholics."

The National Catholic Educational Association would be interested in hearing the opinions of readers with regard to the questions raised above: Are Catholic applicants for college entrance discriminated against? Are Catholic high school seniors less interested than youth of other religious groups in going to college? If so, why? Communications should be addressed to Dr. Urban H. Fleege, National Catholic Educational Association, 1785 Massachusetts Ave., N.W., Washington, D.C.

Only one Catholic college graduate is among the eighty-three young American college graduates who were awarded Foreign Study and Research Fellowships by the Board on Overseas Training and Research of the Ford Foundation, according to a list of winners made public in October. These awards aggregating \$473,850 are for periods of from one to three years of study. The Catholic college graduate is from Xavier University, Cincinnati; he goes to Columbia University, New York, to pursue work in Near Eastern studies for one year.

Not one Catholic high school teacher is among the 193 high school teachers who were awarded fellowships for the academic year 1952-53 by the Fund for the Advancement of Education

of the Ford Foundation. These fellowships average approximately \$5,275 apiece. The recipients are enabled with these awards "to forego all regular teaching duties for a full year and pursue self-designed programs to deepen their liberal education, improve their teaching ability, and increase their effectiveness as members of their school systems and communities." The recipients are from forty-two states, the District of Columbia, and Puerto Rico.

Duquesne University marks its seventy-fifth anniversary this school year. Duquesne began on October 1, 1878, as the Pittsburgh Catholic College of the Holy Ghost. Forty students reported the first year, and the staff numbered seven priests. Today, Duquesne has eight schools, a staff of over 300, and a student body of 4,000. Originally a school for men only, today a third of Duquesne's enrollment is made up of women. The university's name was changed to Duquesne University of the Holy Ghost in 1911 and shortened to Duquesne University in 1935. The Marquis Duquesne built Fort Duquesne in Pittsburgh in 1754 and was the first man to bring Catholic observances to Pittsburgh.

Iona College (New Rochelle, N.Y.) was accredited by the Middle States Association of Colleges and Secondary Schools last month. Iona was founded by the Christian Brothers of Ireland and incorporated by the Board of Regents of the University of the State of New York on July 19, 1940. The college is also affiliated with The Catholic University of America. This year's enrollment at Iona is one of the largest it has had since the end of World War II. There are 1,219 men in day and evening sessions, with a record freshman class of 341.

Saint Louis University's total enrollment this year is 9,385 compared with 9,371 last year. Day divisions increased from 6,883 to 6,975, while evening division registration declined from 2,488 to 2,410. Freshman enrollment in schools drawing directly from high school showed a substantial increase, with 13 per cent more male students and 10 per cent more female students this year than last year.

SECONDARY EDUCATION NOTES

In dealing with moral and spiritual values and ideas of right and wrong, "if the only answers" that teachers give the inquiring high school student "are that this is the customary and socially approved way of acting, or that he will be punished if he acts otherwise, he is not likely to be greatly impressed. He wants to get back of patterns of conduct to the principles or the values by which those patterns can be justified." So says the Educational Policies Commission of the NEA and the AASA, in a new statement of policy for American high schools, entitled *Education for All American Youth—A Further Look*, p. 143 (1201 Sixteenth St., N.W., Washington 6, D.C.: National Education Association). The book is a revision of *Education for All American Youth*, published by the Commission in 1944. Changes involve the removal of anachronisms now evident in the first edition and the addition of brief discussions of currently important problems in secondary education.

The writers of this volume reveal deep insight into the problems of present-day high school pupils and good common sense in the proposals they suggest to school administrators for solving these problems. Though with unwarranted "Fear of the Lord" they shy away from even mentioning the name God, they come much nearer to relating teaching moral and spiritual values to the Supernatural and to Divine Revelation, than did the writers of the Commission's previous volume, *Moral and Spiritual Values in the Public Schools*, published in 1951. Hope for classroom execution of the policies as stated, however, is weakened when one reads on page x: "The Commission alone assumes responsibility for the content of the document as here published. The policies in this volume are those of the Educational Policies Commission and are not to be ascribed to the Commission's sponsoring associations: the National Education Association of the United States and the American Association of School Administrators."

Progress in teaching moral and spiritual values in the public schools is the theme of a recent publication of the College of

Education of the University of Kentucky, entitled "Emphasizing Moral and Spiritual Values in a Kentucky High School," *Bulletin of the Bureau of School Service*, University of Kentucky, XXV, 1 (September, 1952). The booklet describes the development of "The Kentucky Movement", a state-wide program of emphasis upon moral and spiritual values in public education, which got under way in organized form as early as 1947. Aided by a grant from the Rockefeller General Education Board a summer workshop to train teachers for the program was conducted in 1949 at the University of Kentucky; in 1952, such workshops were held in five state institutions. Six high schools have been set up as pilot schools for the experimental development of the program. The booklet is concerned mostly with the problems of organizing faculties for carrying out the program. It contains little information on the success of the program with students. One section, however, does report on a study of seniors' views on moral and spiritual values. As is stated in the report, this study has many limitations. It has some value in showing that seniors in a school where moral and spiritual values are emphasized more frequently credit their development in this regard to school experience, than do seniors in a school where such values, though considered, are not emphasized. From what one may learn of "The Kentucky Movement" from this report, its concern for moral and spiritual values remains on the purely natural plain. It does not provide for getting "back of patterns of conduct to the principles or the values by which those patterns can be justified," as the new statement of the Educational Policies Commission mentioned above indicates the schools must if pupils are to be impressed.

Pupil Appraisal for Life Adjustment Education was the theme of the National Conference on Life Adjustment Education, in Washington, D.C., October 6-8, 1952. Delegates numbered over two hundred, including a score of representatives of Catholic education. Discussion during the three-day period usually led to pointing out two general weaknesses in appraisal procedures: (1) appraisal instruments, tests, inventories, and the like, available today are inadequate for measuring the qualitative outcomes of modern secondary education; (2) teachers are generally poorly trained in appraisal techniques.

ELEMENTARY EDUCATION NOTES

Education Week in time to check on spiritual direction given to those attending Catholic and public schools, advises the NCEA. A leaflet distributed by the NCEA noted that the American Bishops in their statement on "The Child: Citizen of Two Worlds" warned that freedom "derives from the spiritual nature of man and can flourish only when the things of the spirit are held in reverence." The NCEA urges that the wise counsel laid down by the Bishops in 1950 be recalled during the thirty-second annual observance of American Education Week, November 9 to 15, because "our future is lost unless we examine carefully the spiritual direction we are giving to our children to prepare them to fulfill their future moral responsibilities to God and to their fellow men."

The central theme of the 1952 Education Week program is "Children in Today's World," with daily emphases upon "Their Churches," "Their Homes," "Their Heritage," "Their Schools," "Their Country," "Their Opportunity," and "Their Future."

Perceptual training may cause an increase in I.Q. test scores suggests an experiment reported in the September issue of the *Journal of Educational Research*. The study was designed to determine whether the use of stimulating visual materials, involving reasoning ability of a perceptual nature, by rural primary-grade children would enhance performance on group I.Q. tests.

For four months, the experimental group used materials which provided practice in following directions, noting details, perceiving spatial relationships, detecting likenesses and differences in pictorial and geometric patterns, and developing increased coordination of hand and eye movements. Before and after the period of experimentation both the Otis Quick-Scoring Mental Ability Test, Alpha, and the California Test of Mental Maturity, Long Form, intelligence tests were given to the experimental and control groups.

A comparison of the I.Q. test scores made before and after the period of training revealed a significant increase in the experimental group's total I.Q. scores and non-language scores

on the California Test of Mental Maturity. The investigator concluded that training in visual perception may enable rural pupils to react more effectively in situations requiring perceptual discrimination. Pupil achievement in such subject matters fields as reading, spelling, and arithmetic is affected by the ability to discriminate among symbols. The extent of improvement in test performance by these rural pupils as a result of special training indicates that scores from I.Q. tests may often give an estimate of mental ability which is an injustice to these pupils as far as actual ability is concerned. It would appear that these children are capable of responding to a more challenging school program than I.Q. scores derived from group intelligence tests frequently seem to justify.

Sisters of Charity assumed charge of an unusual orphanage when they took over Villa Nazareth, Rome, Italy, last month. The institution, established six years ago for the training of gifted orphan boys for Catholic leadership in every area of life, admits five-year-old boys (from other orphanages) who demonstrate high intellectual capacity and who pass a rugged two-week's physical test. Once admitted, they follow an intensive intellectual, physical and spiritual program. "It is common," said one of the Sisters whose motherhouse is at Mount St. Joseph, Ohio, "to hear eleven-year-old boys at Villa Nazareth conversing in Latin."

TV is maintaining its hold on children according to data secured by Paul Witty of Northwestern University from two surveys (one in 1950 and the other in 1951) of TV use in Evanston, Illinois. Reported in a recent issue of *Elementary English*, the results of the studies show that in 1950, 68 per cent of the pupils had TV sets in their homes as compared with 43 per cent the preceding year.

With regard to the effect of television on reading, 50 per cent of the children who had television sets at home said that they would rather watch TV than read, 21 per cent declared they preferred to read, 17 per cent were undecided, and 12 per cent did not reply. The children reported that they read less since the advent of TV. There appeared to be little change in the amount of reading of comic magazines since the coming of TV.

The average number of comic magazines read regularly by the middle grade pupils was about six; for the older pupils in junior high school, the average was four.

Many parents are critical of the effect of TV on their children. Witty believes that parents' criticisms of TV reflect a feeling that the growing interest in TV will influence reading and study habits adversely and will cause children and young people to read less and to choose materials of inferior quality and doubtful value. One antidote to the obnoxious effects of TV lies in the provision of a constructive program of guidance such as Witty outlines in his article appearing in the March issue of *Elementary English*. Another more basic approach is to have educators and parents influence the shaping of TV standards.

This latter type of action is exemplified by the two surveys undertaken by the Parish Council of Catholic Women in Falls Church, Virginia. The first survey, which yielded parents' evaluations of TV programs watched regularly by 1,000 children, showed an almost universal dissatisfaction on the part of parents with the general quality of the programs which children were viewing. A second survey, after a decency code was put into effect by the National Association of Radio and Television Broadcasters, indicated that the enactment of the TV code "had very little influence on the type of programs offered for children particularly those shown between the hours of 5:00 and 7:00 p.m. daily."

Members of the U.S. House of Representatives Subcommittee investigating radio and television called these surveys a practical approach—one which sprang from the grassroots of the people and not from paid professionals—to the problem of determining the need for TV standards. Martin Work, executive secretary of the National Council of Catholic Men, recommends more surveys of this kind throughout the country as a means to expedite the improvement of TV programs. He announced that both the NCCM and the NCCW will supply local organizations with instructions and sample questionnaires for such surveys.

Curriculum approach to reading instruction is the theme for the 1953 reading institute which Temple University offers an-

nually. Scheduled for the Week of February 2 to February 6, this tenth institute aims to point up the needs for an integrated program of reading in every phase of the child's school curriculum. Among the procedures and techniques to be demonstrated by the Institute Staff are individual and group reading inventories, directed reading and reading readiness activities, and corrective and remedial techniques. Supervised half-day sessions, differentiated for elementary, secondary, and college teachers, will provide direct experience with learners. For information regarding the Institute, write to Emmett A. Betts, Reading Clinic, Temple University, Philadelphia 22, Penna.

Good Catholic literature is a pressing need in India today, declared K. V. Thomas, Catholic Indian delegate to the International Grass Lands Congress held at Pennsylvania State College last August. Mr. Thomas pointed out that the Indians, particularly in South India, are among the "readingest" people on earth because a lack of working opportunities gives them much leisure time. The Indian layman noted that the communists have taken advantage of this situation and have flooded the country with inexpensive Red literature. In his opinion, Catholic literature such as old books, pamphlets, magazines, and even diocesan papers would actually be more valuable in India than old clothes.

Curriculum design is teacher's responsibility in thirty-one of the nation's thirty-five top-flight school systems. This fact was disclosed through a survey made by H. G. Shane, Professor of Education at Northwestern University, of curriculum practices in thirty-five elementary school systems recognized for the excellence of their programs. Only four of the school systems sampled follow a prescribed course of study. The majority of the schools have developed general curriculum guides or handbooks which suggest appropriate topics selected by the teachers and allotted to the various grade levels. The scope and sequence of these units within a given year are left largely to the teacher's option. Six of the schools included in the survey declared that they use an emergent type of curriculum—a curriculum defined as "teacher-pupil planning which determines what is to be taught on the basis of the needs, interests, and purposes of children at a particular time."

NEWS FROM THE FIELD

Complete education of youth without religion is impossible, declared Dr. Frank Whalen, assistant superintendent of public school in New York City, as he spoken on the Faith in Our Time radio program on October 7. Intellectual attainment is not enough for the teacher, he said. Teachers who are ignorant of the real nature of learners fail in spite of their scholarly brilliance, he maintained. The recent frantic release of statements by secular educators on "moral and spiritual values," he continued, is a desperate effort on the part of some educators to answer what they consider a threat to their way of running the Nation's schools. He criticized such statements for their lack of understanding of the real meaning of moral and spiritual values.

Public education is an important area of Catholic Action, according to Dr. James M. O'Neill, author of *Religion and Education under the Constitution* (New York: Harper and Brothers, 1949) and *Catholicism and American Freedom* (New York: Harper and Brothers, 1952) and chairman of the Department of Speech, Brooklyn College. Speaking at St. Bonaventure University on the occasion of his receiving the 1952 St. Bonaventure Catholic Action Medal, he claimed that since 54 per cent of the Nation's Catholic children are attending the public schools, the Catholic stake in public education is "tremendous." He advised that Catholics cannot turn their backs on the system that is giving most Catholic children the only formal schooling they will ever get. He called upon Catholics to acquaint themselves with public education—its strength and weakness, its possibilities and limitations.

Only 46 per cent of Catholic children of school age, elementary and secondary, are in Catholic schools this year, according to an estimate made by the National Catholic Educational Association in September. Elementary school enrollment for 1952-53 is estimated at 3,088,000; secondary school enrollment at 607,511; and higher education enrollment at 332,000. This makes a grand total of 4,027,511. The total is more than

15 per cent higher than the total for the year 1950-51, which according to NCEA figures was 3,392,369. Whether the percentage of all Catholic children of elementary and secondary school age in Catholic school this year is higher than it was in 1950-51 or any previous year is not known with any degree of accuracy. As has been mentioned in these pages before, this is question that all persons responsible for keeping diocesan and national figures on Catholic schools should seek to answer.

According to a survey made by the R. W. McCarney Co., Philadelphia advertising firm, and published in October, the number of Catholics in the United States increased 47.6 per cent in the sixteen-year period between 1936 an 1952. In 1936, the Catholic population was 19,914,927, and in 1952, it was 29, 240, 343, according to the McCarney report. In this same period, the over-all national population increased by 22 per cent. The proportion of the Catholic increase due to immigration is not great. The increase is due principally to the increase in the number of Catholics born here during the sixteen-year period. All of these still living are of school age. It is quite certain that they are not all in Catholic school. It would be interesting to know to what degree the expansion of Catholic educational facilities is keeping pace with Catholic youth population increase. Are we better off today in this regard than we were, say, sixteen years ago? Counting new school buildings will not give one the true answer.

Released-time religious instruction was authorized for Hawaii's public schools last month by the territory's school commissioners. The new program was approved following a ruling issued in September by the territorial attorney general's office. The ruling held that Hawaiian statutes relating to released-time religious instruction do not violate the U. S. Constitution as interpreted by the U. S. Supreme Court in its decision on the constitutionality of the released-time program of New York State given last April. Hawaii's first released-time program was introduced in 1942. In 1948, following the U. S. Supreme Court decision in the McCollum case, the entire released-time program in Hawaii was abolished.

A series of articles dealing with Canada's Catholic schools is being released by NCWC News Service. The first article of the series was released on October 6. According to its author, J. F. Williams, the double burden of paying taxes for secular public schools and supporting Catholic schools is as much of a headache for Catholic parents in some areas of Canada as it is in the United States as a whole. In many regions of Canada, the tax money Catholic parents pay goes to support the Catholic schools their children attend.

Three provinces—Ontario, Alberta, and Saskatchewan—recognize separate schools. These may be Catholic or Protestant. Separate school supporters are not subject to double taxation, and their schools receive grants similar to those given the general public schools.

Two provinces—Manitoba and British Columbia—do not recognize separate schools. Catholics may set up their own schools, but they must support them and pay taxes for the public schools too.

The Maritime provinces—Prince Edward Island, Nova Scotia, and New Brunswick—have “gentleman's agreements” allowing Catholics to build their own schools and operate them as part of the public school system. Where Catholics do this, they are not subject to any taxation other than for their own schools and receive regular grants for their schools.

Newfoundland has a purely denominational school system. Catholic schools are recognized by law as well as the schools set up by Protestant denominations. All such schools are on the same footing.

Quebec has a dual system of education. One is Catholic and the other is Protestant. While both are subject to an over-all superintendent, each in practice operates with complete autonomy. Taxes for Catholic schools are paid by Catholics, and taxes for Protestant schools by Protestants.

In Quebec, Catholic and Protestant schools share corporation school taxes in proportion to school population. In provinces which operate only public school systems, all such taxes go to the public schools. In provinces which recognize separate schools, payment to Catholic schools is in keeping with the direct proportion of shareholders who are Catholic.

BOOK REVIEWS

GUIDANCE IN A RURAL COMMUNITY by Amber A. Warburton.
Washington, D.C.: National Education Association, 1952.
Pp. 156.

This little booklet presents the problems that beset a rural community in Horry County, South Carolina, with regard to school affairs. It treats of the Green Sea school district and the attempt to establish a guidance program in this distinctly farm community. Needless to say, the attempt is successful and because of that the booklet can be of great help to other schools or school districts with similar problems.

Guidance is sometimes thought of as a big-school service. Most rural schools are afraid to tackle it, fearing that their resources are not adequate. There has been little literature in the guidance field attempting to prove otherwise. This little booklet presents the problem, which is about as it could be in any rural community; it then shows how the problem was attacked. It is in this "showing how" that it will be most useful to the rural school people. It is a distinct contribution to guidance literature in the area of the small country school.

JOHN T. BYRNE.

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St. Louis Diocesan High Schools.

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THE CHILDREN'S FRIEND by Thomas A. Lahey, C.S.C. St. Louis:
B. Herder Book Co. Pp. 203. \$1.95.

THE CHILDREN'S FRIEND: TEACHER'S AID by Thomas A. Lahey,
C.S.C. St. Louis: B. Herder Book Co. Pp. 119. \$2.25.

The Children's Friend is a life of Christ written for children and intended to be read by them. In the first chapter the author presents to his young readers his reasons for writing the book, namely to bring Christ to them and to bring them to Christ. He enlists the children as co-workers in helping to bring Christ to the millions who do not know Him. This same personal approach is used throughout the remaining thirty-nine chapters

in which the important episodes in the life of Christ are briefly narrated and related to the daily life of the child. Although this style would not appeal to all adult readers who might use the book, it would tend to hold the interest of the child.

The vocabulary and sentence structure of the story seem to be above the reading level of the elementary-school child, with the exception of the upper-grade pupils. Young children would undoubtedly enjoy hearing it read to them although many of the comparisons and applications would seem abstract and meaningless to them.

Illustrations in black and white are reproduced from the paintings from Tissot and are included at appropriate places throughout the narrative.

The Teacher's Aid has the same headings as those of the children's book. Each is divided into four parts: questions, quotations, thoughts, and explanations and illustrations. The questions are directly related to the story, and the background material and illustrations are both appropriate and valuable to the teacher. The quotations and thoughts, however, seem of little value for use with elementary-school pupils and hardly worth including as an aid to teaching the life of Christ to children.

The Children's Friend and its accompanying guide might be used for instruction with upper-grade children in school, at home, or in catechetical instruction groups. The value of the guide would depend greatly on the teacher's intelligent selection and application of the material presented.

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WHAT IS THE INDEX? by Redmond A. Burke, C.S.V. Milwaukee: The Bruce Publishing Co., 1952. Pp. x + 129. \$2.75.

In this book, the author surveys and comments on not only the official volume known as the *Index of Forbidden Books* but also the legislation of the Catholic Church found in canons 1384 to 1405 of the *Code of Canon Law* relative to the censor-

ship and prohibition of books generally. Though the work is neither intended to be nor is a professional canonical treatise, it bears the mark of true scholarship and avoids much of the technical language and usage from which a professional canonist might find it difficult to divorce himself even when writing, as Burke does, for the intelligent layman, Catholic or non-Catholic. Father Burke has succeeded admirably in adapting both his manner of treatment and his style to the class of readers to whom the work is addressed.

He offers a sufficient historical development of his subject to demonstrate clearly the policy and purpose of the Catholic Church in inaugurating legislation generally on censorship and prohibition of certain literature and the *Index of Forbidden Books* in particular. As he points out, the Church has the divine prerogative of guardian of faith and morals. Literature has a pre-eminent influence on these matters. Therefore, the Church has the right to exercise a systematic and well-ordered control of the influence of literature upon her subjects. No doubt, the author means to assert this right in reference to canon 1384, which he quotes in translation on page 9 in part as follows: "The Church has the duty to demand that Catholics shall not publish books which she has not examined in advance. She has also the right to forbid for a just reason books published by others." The actual text of the canon, of course, states that the Church has the right to make such a demand (*Ecclesiae est jus*), and to prohibit, for a just cause, books published by *anyone* (*a quibusvis editos*). The author certainly does not mean to say that the Church in her legislation has committed herself to the duty of demanding the examination of all literature published by her subjects and of forbidding all non-examined publications.

In view of the title of the work, it may be very helpful, especially to the initially uninformed reader, to peruse Chapter 6, *Index of Forbidden Books*, after having read the preface, introduction, and the historical background in Chapter 1. Besides furnishing other items of useful information, Chapter 6 places the *Index* in its proper perspective as correlated to canon 1399. This canon, as the author explains in Chapter 4, contains a listing of twelve types of literature forbidden by law even though not

entered into the *Index*. This prohibition derives its immediate obligation perforce of the cited canon. The prescripts of this prohibitory canon are, indeed, based on natural law, because their purpose is to protect faith and morals. But they are not merely the enunciation of natural law. They oblige all, even if an individual is certain that no spiritual harm will come to him. The same obtains, of course, in respect to the titles on the *Index*. Thus, in speaking of the subject "Immoral Literature," the author states in reference to canon 1399 "This canon deals with general rather than individual welfare, for it forbids those books which are dangerous to the average individual." Indeed, the individual welfare is included in the maintenance of the general welfare by all. Accordingly, the author must not be misunderstood in this passage as placing the criterion of literature forbidden or not forbidden by canon 1399 upon the personal and subjective basis of literature harmful or not harmful to a given individual. The dictum, "What is one man's meat may be another man's poison," has reference to obligation under *natural law*, as the author correctly explains in his observations in reference to canon 1405 (Pp. 74-75). Permission to use prohibited literature for a just cause may be obtained, as is explained in Chapter 8. Such permission does not, however, exempt one from the prohibition by the natural law of literature which to him is a proximate danger of spiritual harm.

The reviewer is of the opinion that, especially from the standpoint of Canon Law, Chapter 7, entitled "Penalties for Violations of Book Regulations," is in part not well written.

The burden of the work is concerned in explaining the ecclesiastical legislation on literature and the concomitant obligations of publishers, book sellers, librarians, and readers. To obtain a fundamental grasp not only of the attitude and policy of the Church and of her legislative system on the present subject, but also of their practical application, the reader must carefully peruse the entire volume.

The first two appendices refer to censorship of special classes of books and to various forbidden authors and titles. The third appendix deals with the Great Books Program, including the reading lists of the Great Books Foundation. The Bibliography contains a listing of legal sources, commentaries, and other pertinent

works as well as items of information on Catholic literature. The volume is well indexed.

J. SCHMIDT.

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GUIDE TO THE BIBLE: AN INTRODUCTION TO THE STUDY OF HOLY SCRIPTURE, edited by A. Robert and A. Tricot, translated by Edward P. Arbez, S.S. and Martin R. P. McGuire. Vol. I. Westminster, Md.: The Newman Press, 1951. Pp. xxvii + 530.

A translation's value ultimately rests with the worth of the original work and the faithfulness in reproducing the thought of that work in another language. Those who have been acquainted with the *Initiation Biblique* will not want to quarrel about the first criterion in this case. As to the faithful reproduction of that book the translators have accomplished wonderfully that which they set out to do, namely, to make a rendering "as accurate as possible" but at the same time "sufficiently smooth and readable."

Guide to the Bible lives up to its title. The original French work in its preface spoke of two classes of people it proposed to help. There are those for whom the Bible holds an attraction, but a lack of methodical preparation in Biblical science required for a profitable reading of the Bible keeps them from enjoying the full spiritual and intellectual benefit of their reading. There are others whose apathy toward the word of God is deplored, and for these too a guide is necessary to introduce them to the rich store of spiritual and intellectual fruit to be gathered from the reading of the Bible. For both classes a guide was wanting, and for that reason the editors wished to "instruct, or rather to stimulate reflection and to awaken in the reader the desire to go to the texts and draw from the fountain itself the doctrine of life" (p. xi). That the need of such a guide for English-speaking Catholics is realized goes without saying. The *Guide to the Bible* fills a gap in Biblical introduction for these same Catholics.

The translators have wisely chosen to divide the original work into two volumes. Volume I alone has thus far appeared. It contains the matter generally associated with General and Special Introduction to Sacred Scripture. Both according to the in-

tention of the collaborators are presented in synthetic fashion. If one remembers the purpose these contributors had in mind, it is hard to find fault with this method. Hence, the lack of a more exhaustive treatment and of detail found in manuals does not at all detract from the general value of the book but rather serves wonderfully in reaching that class of people which the authors wished to reach.

With General Introduction we associate treatises on inspiration, the canon, the transmission of the text, and interpretation. Special chapters have been given to all these topics with an abundant bibliography at the end of each chapter. Noteworthy among the chapters associated with interpretation is that on "The Literary Genres." It is clearer and more complete than that which one usually encounters. This makes it clear that the work has taken into account recent ecclesiastical documents which stress that a knowledge of literary genres is a necessary knowledge for adequate interpretation. This same faithfulness to recent documents is noticed also in the chapter on interpretation in general where the rules of hermeneutics are set forth briefly and clearly according to the principles contained in the encyclical, *Divino afflante Spiritu*.

Chapter V gives a special introduction to all the books of the Bible, both those of the Old and New Testaments. No consistent pattern has been followed here although generally the origin, content, literary character, authenticity, and the purpose of each book come up for discussion. Of necessity the introductions to the individual books are brief, and there is this advantage that it gives one quickly the present status of things. One must admire the amount of research that underlies even a single sentence.

The special contribution of the English translation is the rather frequent translator's note enlarging for the most part, although not exclusively, the English bibliography. At other times, the purpose of these notes is explanatory, while still others take into account material and findings not available at the time of the publication of the original. It is natural likewise that in the chapter on "Versions," a section on English translations has supplanted a corresponding treatise on French translations of the original. In accordance with the general structure of the book,

this contribution by Father Patrick Skehan is in the nature of a survey and shows him as capable as the other collaborators of this work.

As stated the purpose of the authors was to awaken in the reader a desire to read the Bible. Those whose duty it is to encourage this reading and to stress its importance realize well enough the difficulties many persons encounter and which keep them from taking hold of this practice wholeheartedly. Those whose duty it is to promote the reading of the word of God know likewise the embarrassment of the situation when asked what book might be read for a better understanding of the Bible. *Guide to the Bible* seems to be the answer.

ROBERT T. SIEBENECK, C.P.P.S.

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ENGLISH VERSIONS OF THE BIBLE by Hugh Pope, O.P., revised by Sebastian Bullough, O.P. St. Louis: Herder Book Company, 1952. Pp. ix + 787. \$10.00.

This book is a mine of information from the deservedly renowned English Scripture scholar. To our loss, he passed away before the completion of the volume, but his confrere, Father Bullough, prepared Father Pope's notes intelligently and agreeably. Of course the bulk of the volume deals with the printed editions of the Bible, both Catholic and non-Catholic. The book ought to put an end to the often-repeated canard that the Catholic Church, with full malice, did its best to keep the word of God from the people. Fathers Pope and Bullough make it thoroughly clear that the Bible was continually at the disposal of the laity, that it was loved and appreciated, that Anglo-Saxon as well as pre-Wycliffite literature owed its inspiration to the Bible, whether in the *lingua franca* of the day or in the vernacular.

The volume is for specialists, as untranslated Latin phrases indicate. Yet one misses the mention of the translation put out in 1917 by the Jewish Publication Society of America which represents the massoretic tradition so faithfully. Perfection is undoubtedly to be sought in realms above. All in all, this is a solid,

competent, and informative book.

JOHN P. WEISENGOFF.

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*

MAN TO MAN by Bernard N. Ward. Caldwell, Idaho: Caxton Printers, 1952. Pp. 360. \$4.00.

It seems a pity that a man so upset about the income tax system as Bernard Ward should miss the opportunity the Caxton Printers have given him. The foreword proudly claims that "here for the first time lies the income tax, dehorned, debunked, and dissected, in full view of its erstwhile victims" (p. 8). Like a medieval knight with all his shining armor, this certified public accountant is pictured as the man who "struck the first resounding blow on behalf of personal, individual man against the unbalanced and all but incomprehensible structure of the Federal tax system. He has also struck with equal force against the economic planners of our generation who have caused the income-tax law to become mistakenly identified with the carefully fostered paternalistic concept of the Federal government as the protector of the weak against the ravages of the strong" (p. 9).

In presenting his case, Ward makes use of an outline that gives promise of value. His first chapter discusses the rise of the income tax, and then, among other things, the administrative difficulties and injustices, the case against income taxes, fraud, tax exemptions, and his proposed answer. In each of these chapters, he manages most unsuccessfully to combine fact and fiction, truth and prejudice, legal opinion and hysteria.

He indicts the income tax idea as foreign, the "ability to pay" doctrine an illusion, the chance of fair administration an impossibility. "Theoretically, we aver, taxing those with the ability to pay at too high rates merely destroys that class of taxpayers and loads the taxes on the rest of us. You can soak the rich while they last but after their demise the only ones left to soak are the poor" (p. 85). Ward would not even be satisfied with putting a limit on the rate of income tax, say, to a maximum of twenty-five per cent, the maximum rate in 1928. He thinks the cost of

collecting taxes of this kind is a tremendous waste. Rather would he abolish the whole concept of income tax and substitute instead a sales tax at the manufacturing level.

Ward could have given us a constructive book writing out his experience as a certified public accountant pointing out the shortcomings of present income tax laws, and even questioning the income tax concept itself. But poorly ordered material, a flippant and bawdy style, and mingling juvenile cartoon with serious economics will hardly impress his readers with the seriousness of his purpose, which he wants us to accept as *sine qua non* of his writing.

GEORGE A. KELLY.

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New York, N. Y.



IMMORTAL FIRE by Sister Mary Just, O.P. St. Louis: B. Herder Book Co., 1951. Pp. vii + 598. \$7.50.

The book deals with the missionary activity of the Church. The author, with some rather catching titles for chapters, races through the work of St. Paul, where she should have been more cautious as to the conclusions adopted, the apostolate in Ireland, England, Germany, Scandinavia, the land of the Slavs and Balts, Islam, China, Japan, the Malay peninsula, the Americas. She likewise pays deserved tribute to the work of our self-sacrificing and devoted sisterhoods. The welcome bibliography, almost entirely English, serves as a guidepost to further reading. The index is rather extensive, as might be expected in a book of this kind.

The volume is a real mine of select information, but, to this reader, the almost limitless names of missionaries made it impossible to derive a clear-cut impression. Furthermore, and this is always the danger in a book of such scope, it leaves room for difference of opinion as to the amount of stress to be laid on efforts that were either abortive or seemingly ineffectual in the long run. The historical backgrounds were extremely interesting, even though understandably concise. Yet, one may wonder just in how far they were required for a bird's-eye view of the mustard-seed growing into a tree.

The reviewer would not recommend the book as a piece of spiritual reading, or as a volume to be read assiduously in two or three sittings.

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THE GOVERNMENT OF THE CATHOLIC CHURCH by Elizabeth M. Lynskey. New York: P. J. Kenedy & Sons, 1952. Pp. 102. \$2.00.

In the opening paragraph the writer states: "All things considered, it is surprising how many Catholics know only that the government of the Church is centered in some way around the Pope and the bishops. What the government of the Church is, what forces brought it into being, what powers it exercises, how it works, how it compares with other governments and other powers is to them a mystery, not a matter for examination." Within the space eighty-five informative pages Dr. Lynskey, professor of political science at Hunter College, outlines some of the major features of the government of the Church in a manner which should prove enlightening and interesting to Catholics and non-Catholics alike.

The content of the volume is divided into three parts. Part I, entitled "The Form and Function of Church Government," embraces the powers and duties of the Pope, the Papal staff, the College of Cardinals, the Sacred Congregations the structure of dioceses, and the nomination, powers and duties of bishops. Part II, on "Local, National and Supra-National Elements in Church Government," treats the Church's missions, problems presented by nationalism, and the supra-national character of the Church. Part III, "The Church as a World Society," deals with the external relations of the Church and the Vatican.

While only the general lines of ecclesiastical authority and administration are sketched in these few pages, the book well serves the purpose intended by the author and is deserving of a welcome reception by students and the laity at large.

FRANCIS J. POWERS, C.S.V.

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BOOKS RECEIVED

Educational

Betts, Emmett A. "Factors in Reading Disabilities," reprinted from *Education* (May, 1952). Philadelphia: Temple University, Department of Psychology. Pp. 14. \$0.50.

Bulletin National Catholic Educational Association, Proceedings and Addresses Forty-Ninth Annual Meeting. Washington, D.C.: National Catholic Educational Association. Pp. 484. \$3.00 year.

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Oaks, Ruth E. "A Study of the Vowel Situation in a Primary Vocabulary," reprinted from *Education* (May, 1952). Philadelphia: Temple University, Department of Psychology. Pp. 14. \$0.50.

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Puner, Helen W. *Helping Brothers and Sisters Get Along.* Better Living Booklet for Parents and Teachers. Chicago: Science Research Associates. Pp. 49. \$0.40.

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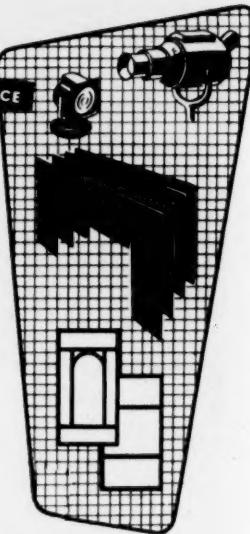
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